

THE CHINESE RECORDER

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Christian Education in China

EDITORIAL

Educational Symposium It was our hope that in this issue there would be contributions from educators in every grade and phase of China-wide educational work: but by the time of going to press only a portion of the expected articles had come to hand. These contributions, however, afford opportunity for ascertaining the present position of educational work in large sections of the field, and of understanding the problems met by the different workers in spheres where different conditions have led to individual history and local adaptations. Stress has been placed in some of the articles on the responsibility of education for developing character. Regarding another aspect one writer says, "Place the spiritual at the centre of our living," and elsewhere suggests that the need of today is for educators whose minds are made up about the great spiritual issues. The present day sees many transformations in the realm of education, and whilst there are developments in social, national and even international lines, the importance of the individual pupil is not forgotten. As was recently remarked by a home writer, "New methods are based on the importance of knowing the pupil himself, 'To teach John Latin you must know John as well as Latin.'" Personal relationships with the pupil in time lead to the development of a character in which the eternal values are dominant. This individual touch is peculiarly identified with Christian education.

**Education
Old and New**

From early times education has had a unique place in China. In the old days scholarship and learning were the only passports to official posts. China had an aristocracy of real learning and a wealth of literature of which the country is justly proud. The poorest boy, if educated, could rise to the highest position in the land. But with this respect for education and scholarship the education of the youth of China was practically confined to the Chinese classics. The fact that the rich legacy of the Confucian ethic taught every man to think in terms of his own family and clan did much to keep the country together; but in time the corrupt officialdom which has existed from earliest times to a greater or less extent, and the self-satisfied conservatism and proud isolation that inevitably resulted from the limitation of the Confucian social ideal, were factors in an awakening that was hastened by the impact with Western lands, and to a considerable extent by the wonderful progress made by China's Japanese neighbours. When the old Empress-Dowager decreed that the old system of examinations should be swept away and schools should be established in every town and village, with courses including Western branches of learning, such as geography, science, mathematics and history, mission schools grew in number and importance. Middle schools, colleges and universities were planted in important centres of influence. Chinese students went over to Japan and the United States to study, returning with radical ideas which many of the people were ready to accept. This revolution in the intellectual history of China made all the world alert and ready to help, but there was a swing of the pendulum which brought about a set-back, so far at any rate, as the desire to receive it from other countries was concerned.

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**Opposition
and Problems**

It was feared by some conservatives and a section of anti-Christian agitators that education was getting to be too much in the hands of the foreigners. In 1924 it was decreed that all Christian schools and colleges must be registered, that the Chinese control must be dominant, and that religious teaching and worship should be entirely voluntary. Five years later a further regulation prohibited all religious teaching or worship in Elementary and Middle schools. A curious phase in the restrictive policy was the issuing of a manifesto by the Anti-Christian Federation of Peking, in November, 1925, opposing the right of Christian schools to register with the Government. They did so because they declared such registration would put Christian schools on an equal footing with government schools and permit them to extend their religious influence.

The situation can best be summed up by giving the gist of Dr. Hu Shih's remarks at Yen Ching University, in 1925, when setting forth the problems confronting Christian education in China. After indicating how the problems had changed from the early days of ignorance of the message and purpose of the missionaries, Dr. Hu spoke of the first problem as a new nationalistic reaction. There was a call for return of the concessions and the revision of unequal

treaties. Many Chinese had come to believe that Christian schools are the agents of a cultural penetration preliminary to military dominance and economic exploitation. The second difficulty was a strong tendency towards rationalism. Some Chinese thinkers were questioning whether the basic teachings and doctrines of Christianity can stand against the attacks of modern rationalism. These first two problems have to do with external opposition, Dr. Hu spoke of the third problem as a weakness within the Christian movement. He contrasted the courage and faith required by Morrison and the early pioneers with the lack of privation and difficulties confronting the modern missionary. In his summing up Mr. Hu advised fewer and better schools and the separation of education and religious propaganda.

The Problem a Challenge

(1) Many Chinese educators, however, looked upon the requirements for registration as a challenge to Christian education. At the meeting of the China Association for Christian Higher Education held six years ago, Dr. F. C. Yen, the newly elected president of the Association, pled for the committment of the question of registration to a body of Chinese who should be gathered from different parts of the country, "not simply Christian Chinese, but the *most Christian* of Christian Chinese." The conviction of that Conference was that the colleges could not agree to modify the Christian character of their education.

(2) An important petition was sent to the Government by leaders in the Christian Church asking for some change in the regulations, and considerable sympathy was expressed with the workers for religious liberty.

(3) Some Missions felt that, as the school is a Christian institution with the purpose of creating Christian character in its pupils so that they may be loyal and useful citizens of China and that some may become faithful members of and leaders in the Christian Church, they cannot but teach the Christian religion and provide Christian services as a regular part of the school life. In many cases it was impossible or unwise to give advice of general application with regard to registration of schools as Christian groups held varied convictions on the principles involved in registration, and the situations varied in different localities due to the fact that schools deal with local and provincial authorities who have great freedom in interpretation of the government regulations.

(4) On the whole the great problem and challenge before the group of missionaries and Christian Chinese leaders is how to put into effect the statement so often repeated that we need to make the schools more Christian.

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Less Foreign, More Chinese

Developments and adjustments in the matter of Registration of Christian schools and relations with the Educational authorities have from time to time been noted in the *Chinese Recorder*, but we feel like presenting our readers with some thoughts on educational life and work in the North that may not have been noted. Evidently in this

particular group the bitterness of 1925 had been forgotten, so far as the schools were concerned, in the progress of 1927. In one Girls' Normal school success had evidently attended the fact of the governing council being no longer predominantly foreign. "The Chinese have a majority on the council that deliberates on all that concerns the well-being of the Chinese Christian school. This council is primarily answerable to the Christian Education Board, which again has a majority of Chinese in its membership. The Vice-Principal of the school, a graduate of Yenching University, Peking, has taken to responsibility like a duck to water. The school itself is not only a good modern High School and a training centre for our young teachers, but also a school where Chinese citizens are taught to realize their responsibility as Christians in the building up of the new China. And this is true not only of the Normal School. Our Primary Schools, too, are becoming less and less foreign, more and more Chinese, and better educationally than ever before. Experiment is the concern of the educator anywhere, but in China, where nothing is static in these days, this is particularly true. The faithful band of Chinese teachers, who make our Christian educational work possible, are tackling difficult problems just now in a land where startling contrasts on every hand drive one to prayer."

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Problems of Transference

Possibly the most important change to note in connection with educational work in China is this change in the transfer of power from foreigners to Chinese, and the making of the program more in accord with the government program. It is obvious that the Christian Chinese educational leaders are more and more closely working with the Chinese government. They are able to bring about a closer union, because of their knowledge of the language and their own people, than has ever been accomplished in the history of Christian institutions.

Although the present depression and curtailed income have no real relation to the transference of power, the world economic situation has forced presidents of schools to face a heavy financial burden. The result is they have had to increase the enrollment in order to bring up the income sufficiently to meet the situation. The increased enrollment has made it more difficult to keep the Christian spirit in the schools.

Thoughts on the Way Out

In spite of the fact that the reason for having Christian schools is the training of the Christian character of the young people, we are face to face with the other fact that in a large school it is difficult to keep alive the Christian witness. Is there not a call for smaller schools, keeping close to the life of the people, and bringing middle schools, colleges, and universities into the actual work-a-day life of the cities? This would be a benefit both to the social order and to the schools. Smaller schools will possibly decrease the frequently misused power of the students' mass movement and bring the students and faculty closer together, having the faculty as balance wheel.

In getting together material for this issue we have had expressions of thankfulness for the Chinese personnel who have taken

charge in the new program. Educators of ability have shown their devotion to their Lord in their Christian service. We are fortunate in having such a fine type for the principalship of primary and middle schools, and feel the way out of possible weakening of Christian influence is in the increase of such smaller schools with such Christian teachers as we have indicated. We are thankful too, for the brilliant and consecrated Chinese leaders in colleges and universities, who are so successfully administering their respective institutions, and in relating them more intimately to the government and community have maintained high standards in their work.

**] Reforms and
Transformations**

In a former paragraph we spoke of transformations in the realm of education, and have had in mind these Chinese Christian educators who have left their impress on the host of young women who have graduated from Christian schools and taken their place in the life and work of the nation as well as finding special work as Christian home makers. We could not but think of the wonderful transformation in fifty years, referred to by Paul Reinsch in his "Intellectual and Political Currents in the Far East." He spoke of the changes in forms of government, in educational programs, in business and industrial enterprises, and how the changeless family which had been the final authority in problems of individual and social life, was also changing. Mr. Reinsch spoke of the blood of women martyrs making its impression upon the Chinese people, turning them to favor more liberal, popular customs, and went on to speak of how in an interior village in Kiangsu a woman ambitious to be educated killed herself after bad treatment from her husband's relatives. In her farewell letter she wrote: "I am about to die today because my husband's parents, having found great fault with me for having unbound my feet, and declaring that I have been diffusing such an evil influence as to have injured the reputation of my ancestors, have determined to put me to death. At first they determined to starve me but now they compel me to commit suicide by taking poison. I do not fear death at all, but how can I part from my children who are so young." Dr. Reinsch commented, "A nation in which a spirit of such ruthless self-sacrifice is still so common may bring forth things that will astonish the world. It has been said that 'China contains material for a revolution if she should start one, to which the horrors of the French revolution would be a mere squib', but if turned into different channels this spirit of self-sacrifice may, as it did in the case of Japan, bring about a quick regeneration of national and social prestige through the establishment of new institutions that correspond to the currents of life thus striving to assert themselves."

**Avoiding
Revolution**

The above reference to the French Revolution and its applicability to educational possibilities in China reminds us of a paragraph from a "New Life of Carlyle" by Emery Neff. Reference is made to the manner in which Carlyle cooperated with the Radicals in their attempt to supply the want of popular education in England, so

shocking to a Scotchman. In 1833 Mill's friends, Grote and Roebuck, had secured the first government appropriation for the purpose of secular education, less than one-tenth of one percent of the yearly budget, and not half the amount voted for the construction of the Queen's stables in 1839. After the burning of his manuscript in 1835, Carlyle had applied through Charles Buller for employment by the committee administering this fund. "If I stir in any public matter," he said, "It must be this of public education. Woe the while if the people are not taught: if not their wisdom, then their brutish folly will incarnate itself in the frightfullest reality." This was the lesson of the French Revolution as he saw it.

Catastrophic upheavals have partly been prevented by the training for Christian community welfare and the leavening of non-Christian society with Christian ideals and standards of life. In the process the experiences of the pupils have not always been pleasant or their ways easy. Here is a sentence from a letter written fully forty years ago:—"Oh, that I was still at school and might again hear my teacher-mother's voice and see her face in my own home now that my mother has gone to Heaven. My father will not consent to my going to Sabbath worship. He says it is disgraceful for a young miss of nineteen to go out." But much might be told of happier phases. In connection with the In Memoriam notice on another page mention might be made of a recent report of the Principal of the school that owes so much to Miss Lulu Patton's devoted work. It shows that of 136 young women who have been graduated from the Normal Teachers Training Courses, 97 are at present actually engaged in teaching. Doubtless most of the remainder have found a niche in life as Christian home-makers.

* * *

A Call to Prayer

Whilst thanking God for over-ruling in difficult situations, and for the encouraging progress made in the last few years, let us ask God's blessing on all education boards, on all educators, and on the central and provincial authorities entrusted with the supervision of educational matters. Let us pray for all that is being done to cope with illiteracy, and all that is being planned in connection with rural work. And especially we would ask for prayer for all engaged in the task of teaching teachers. As a final word we would adapt the closing paragraph of the report of the Lindsay Commission for India. "In this time of national crisis China needs, above all, men and workers of trained intellect and unselfish spirit to fill the posts and render the services which are essential to her welfare. In the chaos and confusion produced by the impact of new forces on an ancient civilisation, she needs knowledge informed by the spirit of Jesus Christ. The wounds of reason too exclusively turned to material purposes can only be healed by the deeper reason of the wisdom which is from on high. These men and women and that service of knowledge we believe the Christian colleges, if adequately staffed and supported and given the redirection we recommend, can supply, and it is our privilege in the West to help to make this supply possible."

Higher Education in the Nation's Life

J. LEIGHTON STUART

ACCORDING to the Ministry of Education there were in 1930 altogether 45 national, provincial and private colleges or universities (大學), 15 each, not including 23 technical or professional schools of college grade, nor the Christian colleges and universities numbering 13, with 2 separate theological and 3 medical schools of college grade. Using the single term *college* hereafter to cover non-professional institutions of that grade, Christian colleges number less than one-fourth of the total, whereas the proportion of professional schools (most of which are integral parts of the universities) is slightly more than one-third. The enrollments in government schools have been quite variable, but taking the official figures for 1930, there were nearly 33,000 college and 4,000 professional students, as against in the Christian institutions 3239 college and 1277 professional students. The Christian colleges thus have about 9% of the college and 24% of the professional students in the country. The comparison might be extended further to budgets, faculties, range of vocational or other courses, geographical distribution *etc.*, but this will suffice to indicate the relative position of Christian Higher Education in the nation's life. Whether or not this is larger than is called for by present conditions, whether or not the total emphasis on higher (in contrast with lower) education is in excess of the capacity of the country to absorb the output, to what extent there is a distinctive quality in the Christian schools that justifies this description apart from historical and administrative features, what the probable and potential expansion of government and private education may be in the future, are all questions of sufficient general interest to be raised in this article.

But the readers will be more directly concerned with the relation of these colleges to other Christian schools and to the Christian Movement as a whole. In the absence of recent and complete statistics there are probably about 200 Christian Middle Schools with 20,000 pupils, which on the surface might seem a fair proportion, especially since the college enrollments are drawn in part from other than Christian schools. The number of Chinese boys and girls who ought under the prevailing economic conditions to seek higher education, the limits of the obligation on the Christian Movement to provide this, the extent to which quality must be sacrificed to maintain the present quantitative program, the effects alike of the shrinkage in mission funds and of the swelling of Chinese nationalism upon the effectiveness of religious influence, are again questions concerning secondary education of sufficient concern to *Recorder* readers to be mentioned here. These issues affect directly and in many respects the success of the colleges. There is serious maladjustment between the attainments of middle school graduates and the normal entrance requirements of the colleges, and the indications seem to point toward deteriorations in the schools rather than in the pupils. One

regional examination held last July would have resulted, if the standards had been consistently applied, in admitting 6 out of the 382 middle school graduates who sat, or 12 if failures in mathematics were ignored. It is to be hoped that these figures are not typical, and it should be added that the Christian schools made on the whole a better relative showing. Except perhaps where the college draws largely from its own affiliated school or system, there is a discrepancy between the kind of education the individual secondary school pupil receives and the college entrance standards, which could unquestionably be reduced if the missionary agencies were willing to do more for fewer and better schools. The religious as well as the academic benefit would presumably be greatly increased. Whatever the colleges can do in the way of furnishing faculties and all other facilities, they can be dynamically Christian in their influence on the students only in so far as there is an actively Christian *bloc* in the student body. The majority of students in all countries make the Christian decision before entering college, very few afterwards. Hence—as was pointed out in the recently published report on *The Christian Colleges of India*—the problems of higher education in China will be found largely in the secondary schools.

That the middle schools and colleges alike should stress vocational courses has been urged by every commission that reports on the subject and by all friendly observers. So large a proportion of graduates from the former grade cannot for one or another reason go on to college that it would seem obvious that technical training should be provided for them. The colleges also could render a far greater service both to the nation and to the Christian cause by offering more undergraduate vocational work. The Ministry of Education in an effort to correct the tendency has been issuing regulations abolishing pre-medical courses of college grade, and emphasizing natural science, engineering and agriculture at the expense of cultural or professional studies. But the reasons for an admittedly undesirable situation alike in both lower and higher schools are the interests and prejudices of the institution or group and its controlling personnel, as against a broadly comprehensive endeavor to use the total resources available for securing the most economical and wisely varied benefit for the country as a whole. Perhaps this is ultimately traceable to the lack of authoritative leadership for enforcing the reorganization of schools which grew up quite naturally when geographical, denominational, financial and other factors were utterly different from those which now prevail.

There are not lacking evidences that these weaknesses in middle schools are being recognised, e.g. the admirable *Proposals for Reconstruction* drawn up in a conference in Shanghai last May (See *Educational Review*, July, 1932, pp. 215-6). There is a constructive article in the same number by Principal Shen of Medhurst College to the same general effect. In regard to the colleges there has been an attempt at correlation actively promoted over several years, but while the disadvantages and dangers of maintaining so many institutions as at present projected are freely admitted and there has been some

progress toward a more centralized control in America, yet the nett result to date seems to be the consolidation of several smaller units in Central China into one more embryonic regional university, and the fixed determination of all the others to continue essentially as they have been. This conclusion is recorded with poignant discontent as the imagination is stirred by the thought of how much finer and in every sense more fruitful service these institutions could be rendering were their actual and potential resources really correlated with only the single task in view rather than the interests of unrelated colleges created largely by accidental and no longer relevant circumstances.

As it is, two general tendencies or types seem to be emerging. One is the continuance of a college that functions within the ecclesiastical frame work, intended primarily for the children of Christians and for supplying Christian workers, controlled and financed by one or more churches, exerting intensive religious influence through administrative authority. The other accepts the implications inherent in being a broadly conceived private university, including the requirements of Chinese law and of current opinion, endeavoring to exercise religious influence through processes that are independent of foreign financial or other power and that should not cease under purely Chinese and non-ecclesiastical initiative. Each method has its peculiar strength and weakness, but a compromise between the two will become increasingly difficult. Even in the training of Christian workers and the nurture of those who come from Christian homes, much might be argued in favor of each. It may be desirable to have experiments of various models. But from long and fairly intimate contact the writer can testify to the genuine and intense desire of those responsible for the management of all these colleges that they be Christian as in origin and control so in nature and achievement. The differences are not in aim but as to the policy best calculated to achieve the aim. Especially can one feel confidence in the character and capacity of the Chinese executives who in recent years have taken office. It is now demonstrated beyond question that there are Chinese willing to accept these responsibilities from the same motives and with the same objectives as the best missionary educators, and with their own special fitness. The colleges are winning much favorable attention to the Christian cause, and are an asset in many ways that will perhaps be best understood after one or more decades will have passed. Much of the criticism or misunderstanding among missionaries and their supporters could be removed—to the happier relations of all concerned—if it were recognised that as the colleges come into their permanent place in Chinese life and depend for support upon other than missionary sources, do they cease to be an integral part of a foreign propagandist movement that from its very nature must be temporary and abnormal. In so far as in the strictness and sincerity of their academic standards; in their attitude to the political, economic, social and other problems of the country; in the friendly harmony between Chinese and western teachers, between faculty and students, men and women; in their moral atmosphere and spiritual idealism; the colleges can maintain a quality of life that will be spoken of as Christian because no other

word can fitly describe them, will they in their corporate functioning bear witness to the meaning and value of Christian faith in terms peculiarly convincing to such a people as the Chinese. If this becomes a tradition and an accepted policy while western participation continues to be needed and welcomed, do we have our superlative opportunity to help toward ensuring the permanence of their Christian character by a process as natural as that of fruit ripening on the tree. Meanwhile they are contributing much to the organized Christian Movement and depend to no slight extent upon its help. In both aspects the benefit would probably be greater and the danger of estrangement certainly less acute if there could be a realistic acceptance of the function and the future of these colleges assuming that they are to be thought of in any other terms than as organs of a strictly foreign missionary effort or its hypothetical but as yet largely non-existent Chinese equivalent. Even from the most limited view of their place in the formal missionary enterprise they are probably more effective by continuing as they are or are trying to be rather than by attempting to revert to methods that were prevalent in their earlier years. This is undoubtedly true if they are regarded from the standpoint of the broader penetration of Chinese life and thought with Christian influence and the practical service they may render to conscious Chinese need. Their weaknesses are due not so much to interference from government regulations or Chinese public opinion or even to the financial anxieties that harass us all, as to internal and therefore more or less remediable causes. To the present writer two of these bulk large. One is the lack as yet among the decided majority of genuinely Christian Chinese faculty members of whatever may be the effective Chinese equivalent for evangelistic or missionary zeal and character-building effort, in short an effectively Chinese method of Religious Education. The other is the unwillingness of those in authority to reorganize and reduce in extent the present unbalanced, illogical, over-expanded and consequently strained and inefficient educational program, in favor of one that would be well co-ordinated and comprehensive. But whatever their shortcomings, those in charge of the colleges are essentially at one in faith and purpose with their colleagues in other phases of Christian effort and are eager for recognition of this through constructive criticism, consultation as to cooperative undertakings, and all other evidences that we are treated as all working in and for a common cause.

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The University of Shanghai During the Time of National Crisis

HERMAN C. E. LIU

THIS has been a very stormy year for the University of Shanghai, and for the whole of China. Shortly after the opening of the fall session, the Japanese trouble in Manchuria broke out. The whole country was electrified and terrified by the unwarranted, unprovoked invasion, and feeling ran very high among our people. The young people were especially excited. Practically

all the students in different institutions in Shanghai went on strike, protesting against the Japanese invasion and against the "weak-kneed foreign policy" of the government. There were many demonstrations, and a general boycott against Japanese goods was declared.

Our college students showed an excellent spirit of enlightened patriotism. They carried on constructive patriotic activities, but they did not strike, as other students. Our College was one of the two which completed the work of the semester without serious interruption. That was a unique record! The faculty and the student leaders deserve special commendation. We were not so fortunate with our Middle School students.

Our spring term was scheduled to open on February 1st, but on January 28th the undeclared war in Shanghai was started by the Japanese militarists. Conditions in Shanghai were terrible, and there was utter devastation of large sections of the city. Thousands of people lost everything that they possessed, and went to the refugee camps for assistance. At no time was the fighting nearer than six miles distant from the campus, although one stray shell, very low-powered, fell on the campus. It caused no damage. The Japanese military headquarters and airplane base were made adjoining our campus, and the Japanese controlled the road to the city, requiring passes of all who used the road. Many of the Chinese and American families left the campus, but at no time was the campus deserted, for a number of people stayed on, in order to protect the property and to keep it from being occupied by the Japanese troops.

The tense war situation in Shanghai made it necessary for us to postpone the opening of school, and the presence of the Japanese military and air forces next to our campus made it seem unwise for us to attempt to open classes on the campus, or to bring any considerable number of students to the campus, until the situation cleared up. We depend upon the tuition received from students to a large extent to carry on the work, so we faced a serious financial crisis. It was necessary to take drastic steps to keep the institution from going heavily in debt. After a careful and prayerful consideration, we decided to suspend the regular budget for the balance of the fiscal year and adopt an emergency budget on a minimum basis.

We felt that we must open school as soon as the fighting stopped, and complete the work of the year, if at all possible. The Japanese troops continued to occupy the field adjoining us, so it did not seem wise to return to the campus until conditions had improved. We made arrangements, therefore, to conduct classes in the downtown district, using some of the classrooms of the Shanghai Y.M.C.A. and of the Downtown School of Commerce. We opened classes for the Middle School and College students during the first week of April. We did not expect a large enrollment, but there are 316 students enrolled in the College, and 234 in the Middle School. This is more than half of our normal enrollment. Many students refused to go to other schools, and a number of them returned to us, although they were already enrolled in other schools. We deeply appreciate the loyalty of our students.

We are offering only the minimum program, and carrying on with the minimum number of teachers. Our College students moved back to the University campus on June 1st. Classes will run to July 30th, in order to round out the work of the term.

The Seminary resumed work on the campus at the same time that the College and Middle School opened in the downtown district, and has been carrying on its regular activities without serious interruption. According to the report of Prof. J. B. Hipps, Associate Dean of the Seminary, the enrollment for the year is twelve; six of these have enrolled in the regular course and six in the College Seminary course. Of these latter, two are girls. While this is a small number of students, it is an increase of fifty per cent over the number last year. This number does not include some fifteen or more college students who were enrolled in Seminary classes, nor does it indicate the number of students taught by members of the Seminary faculty, since they have been responsible for all the teaching of religion in the University as well as most religion taught in the Middle School.

The Seminary students have lived in Eleanor Mare Hall and have had their own separate life. The plan for a separate Seminary building with living quarters for students, class rooms, chapel, social room, etc., seems to have been successful. The students have had a more distinct life and the Seminary has become a more definite entity on the campus.

Director D. Y. Tsien and his staff deserve our high praise for the success of the Social Center during the past year. Since the Yangtzepoo and Hongkew sections were assigned to the Japanese for patrol, and after what had happened to the Chinese population in the Hongkew area, the people in this district were frightened, and all those who could move away went out of this sector. Japanese soldiers were billeted in the buildings of the sugar refinery opposite to our premises and their sentries were guarding our gate. Under such circumstances, we could not continue our work and had to suspend our activities for a period of two months. Fortunately, none of our staff members were injured and our buildings were also not damaged during the crisis.

The nursery school has been a very interesting spot at the Center, and has attracted the attention of visitors. Ours is the only nursery school in Shanghai which cares for the children of workers. Our purpose is not to take care of all the children of the workers in this community, but to demonstrate to the factory management what can be done in the way of helping the working mothers with babies at home. With this in mind, we try to run it according to the best standard at minimum cost, in order to show that it will not cost much to run a nursery school in a factory. Since it has proved very successful, we have decided to carry on the work in cooperation with the National Child Welfare Association. The clinic and visiting nurse have also proved to be successful features of the work at the Center.

Although the guns were booming, we opened the Downtown School of Commerce on March 4th. In spite of the economic depression, the campaign for building fund went "over the top." More than \$51,000 was raised and collected. We are using the second floor of the new China Baptist Publication Society Building, which was completed during the winter. About 250 students were enrolled and are now attending classes in the evening. The project seems quite successful. It is considered a real service to the community. The most urgent need of the School at present is for library facilities. We are now attempting to build up a library of commerce and industry. The Economic Society of China has pledged to contribute \$10,000, and the Foreign Trade Association of China is cooperating in this project. The China Committee of the International Chamber of Commerce has affiliated its library with the library of the School. A number of leading citizens and firms of the community have presented publications to the library.

The journalism class conducted jointly by the School of Commerce of the University of Shanghai and the "China Times" has graduated seven young journalists. The success of the project has encouraged the administration of the University to reorganize it as a department of journalism, to be connected with the Downtown School of Commerce. All the leading dailies in Shanghai have assured them adequate support. Mr. Y. P. Wang, a graduate of the School of Journalism, University of Missouri, and managing editor of the "China Times," has accepted appointment as head of the department. The following prominent journalists are serving on the guiding committee of the Department of Journalism: Mr. Shih Liang-tsai, proprietor of "Shun Pao," Mr. T. B. Chang, proprietor of "China Times" and "China Press," Mr. Wang Peh-chi, general manager of "Hsin Wen Pao," Mr. Hollington K. Tong, managing editor of "China Press," Mr. Pan Kung-chan, managing editor of "Morning Post," Mr. Pan Kung-pi, editor-in-chief of "China Times," Mr. E. K. Moy, general manager of Shun Shih News Agency, and Mr. Y. P. Wang, managing editor of "China Times."

The International Relations Library has been growing steadily in size and usefulness. There are about 4,000 books and monographs in this special library. The chief donors are the Carnegie Foundation, the League of Nations, the International Labor Office, the Institute of Pacific Relations, and organizations from forty different countries. The International Relations Club, under the guidance of Prof. Stewart Yui, has helped develop the library.

There is a new interest in the Museum. The biological and chemical sections are still housed in the Science Hall, but the sociological section is now placed in the reading room of the University library. In order to encourage the study of frontier problems, the Frontier Club is assisting the administration to collect articles for exhibition from the frontier regions. Friends have already sent us things from Manchuria and Mongolia. Mr. R. R. Service, of West China, has loaned us more than one hundred different articles from

Thibet. Recently we have collected a number of "trophies" as a memorial of the war. It should teach our students to visualize the importance of peace.

During the past year Mr. C. K. Djang has been serving as Secretary of the Bureau of Extension Work. The purpose of the Bureau is to render service beyond the bounds of our own campus. It is our desire to link up the University closely with our constituency, such as churches, affiliated Middle Schools, alumni, and friends. During the past year the following activities have been promoted: Circulating library for pastors and evangelists, containing 650 books in English and Chinese; deputation trips during the winter vacation, to conduct religious meetings in Christian schools and Baptist churches in the Kiangsu area; lecture tours by members of the faculty, over the week-ends and during vacations; assistance in the flood relief campaign; alumni and exstudent work, to keep them closely related to their Alma Mater; publication of two pamphlets, "What is Christianity?" and "Questions and Answers about Baptists;" cooperation in the broadcasting of radio programs. A number of additional activities are planned for the coming year. We are convinced more than ever of the importance of the work of the Bureau. The future success and prosperity of the University will depend upon its close link with its constituency and the community. Unfortunately, there is no fund available for investment in this enterprise.

We are proud of our alumni, and of the Alumni Association. They have demonstrated their loyalty to their Alma Mater. Though they are young, they have made valuable contributions to society. In spite of the economic depression, they have worked together and moved the headquarters of the Alumni Club to the Continental Building on Nanking Road, where the Alumni Clubs of several sister institutions of higher learning are housed. Messrs. Percy Chu, B. Y. Yu, D. T. Yui, T. T. Zee, and Chen Chuen Bao, are chiefly responsible for the success of the Alumni Association.

Several new buildings have been erected this last year. The men's dining hall was completed and ready for use when school opened last fall. The old dining hall for college men has been remodeled into a dormitory for students, known as "East Hall."

We are especially happy that the new women's building has been completed. In honor of the chief donor, Mrs. M. Grant Edmands, it has been decided to name it "Edmands Hall." It is a beautiful two-storey building with the dining room and music studio on the ground floor and the gymnasium on the second floor. We are indeed grateful to Mrs. M. Grant Edmands, other friends, and the W.A.B.F.M.S. for this generous gift.

The central purpose of the University is essentially Christian, and we have developed all our activities toward that end. Our various forms of religious work, such as Fellowship Groups, prayer meetings, and the Sunday service, are being carried on as usual. The Christian students were very active in relief work for war

refugees and wounded soldiers, during the trouble in Shanghai. The faculty and students are keenly interested in religious work. The war has brought us more closely than ever before to our Heavenly Father.

Dr. Sherwood Eddy, the famous evangelist, after conducting an evangelistic meeting on our campus, declared: "My heart is very much touched by this institution. I have just been going through a series of colleges from Harbin to Canton, but I have been trying to think of any college equal to it that I have found, and I can't recall one. I can't recall a college that is doing just what you are doing."

The faculty has shown an excellent spirit of service and willingness to sacrifice for the good of the institution. The students, alumni, friends, and the general public, have also shown a fine spirit of cooperation that has been most helpful and encouraging.

To our generous donors in China, we wish to express our grateful thanks. The China Foundation has granted \$10,000 to our science departments. The Rockefeller Foundation has extended us financial aid for biological and chemical research. Many prominent citizens and leading firms of the community have contributed more than \$51,000 for our Downtown School of Commerce; and the factories in Yangtzepoo have supported generously our Social Center. A number of friends have presented us scholarships and books for the University library. We are greatly indebted to these persons and organizations for their support of our institution.

We have been especially thankful for God's guidance and protection during this stormy year. He who has seen this institution through so many experiences during the past years, will surely continue to guide us. Under His guiding power we feel that we can face the future with confidence, trusting that we shall, in the end, be all the stronger for the difficulties that we must face.

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The Christian Schools of Central China

ALFRED A. GILMAN

THE schools conducted by the Christian Church in Central China in the year of our Lord 1932 occupy a very happy position. Immediately after the Communist wave of 1927, there were many who thought that the work of schools conducted by the Christian Church had ended. Not only such persons but even the most optimistic must be surprised at the developments of the past five years.

The Educational Commission in its report of 1922 recommended that all college work of this section should be united in one institution. An attempt was made to do this but it failed. As soon as it was seen that institutions under Christian auspices still had a work to do in "Nationalist China," all those in Central China interested in Higher

Education gathered together and decided that there should be a Christian College in this section and, further, that there should be but one. It is remarkable how easy it was to accomplish this when all pettinesses had been swept away. Every unit did its best with the result that a splendid faculty has been gathered together and equipment provided impossible for the separated units to hope for.

Before the coming of the Communists with the Nationalists in 1926, the old Central China College had elected Dr. Francis Cho-min Wei, Vice President, to act in place of Bishop Gilman who was leaving on furlough. It is a strange story how Dr. Wei nearly lost his life in Shanghai on the charge of being a Communist as he fled from the attempts upon his life by the Communists in Wuchang. The American Church Mission sent Dr. Wei to England for advanced study and there he remained for two years, gaining his doctorate in the University of London. Instead of being lost to the work of Central China forever, as some had feared, he had to hurry in order to be in time to take up the work of the new Central China College from its beginning.

Dr. Wei was able to persuade one of the sons of Central China, Dr. Paul Chi-ting Kwei, to assist him in the upbuilding of this college. Dr. Kwei brought with him the strong support of Yale-in-China for the development of the Science Department. The Reformed Church was able to bring Dr. Paul V. Taylor, an educational expert, to the work. Dr. Taylor was later elected Dean of the College and has had a good share in its success. The London Mission has had a very large part in the work through its two appointees. Miss Bleakley, in addition to efficient work in the English Department, has had the work of the Registrar's office and has established a system satisfactory to faculty and students alike. Mr. & Mrs. David F. Anderson have brought music to our institution and through choir and glee club have made ours a happy place.

After much discussion and consideration, it has been decided that the College shall be permanently located on the Boone site in the north east corner of the city of Wuchang. There is opportunity for expansion. No quieter situation could be found and it is within reasonable distance of Hankow as well as being in contact with the government institutions of Wuchang.

I think it well to note here that during these troubled years, government educationalists have built up a remarkable university plant upon the shores of East Lake about five miles outside Wuchang. About \$1,500,000 has been put into this plant. A large faculty has been assembled and a strict entrance requirement has been maintained. In this government institution there is a Christian fellowship, which is at present small in number but which presents a prospect of vigorous growth and great influence in the years to come.

I cannot omit mention here of an incident which occurred at the very inception of this great plant. The Commissioner of Education called upon me and said that they had the money in hand for this great project, that he had heard that Mr. J. Van Wie Bergamini, of

our Mission, was the person most capable of producing a plant in Chinese style but of modern efficiency. He went on to say that he preferred to make a contract for the work with the Mission rather than with the individual. Owing to earlier commitments of Mr. Bergamini, it was impossible to carry out this plan; and it will always remain a grief to me that Mr. Bergamini and the American Church Mission could not have had the honor of creating the greatest architectural ornament of Central China.

Returning to the subject of our Christian Schools, a plan was worked out for the complete co-ordination of the school work of the various Churches working in the Central China area. This called for the provision, for the present, of one Higher Middle School each for boys and girls in the Wu-Han area and in Hunan. It has been impossible to carry through this plan because I was unable to make my friends in America see the vision which we in China saw and be willing to run the risks involved. I might add here that co-operation in unified institutions is just as hard, if not harder, than in separate institutions. Our own particular Church organization is a pushing organization and others often feel somewhat overwhelmed by our aggressiveness.

The failure of this scheme adds to our own difficulties in providing a fully equipped and efficient Higher Middle School while it creates real hardship for our fellow missions.

Of course, during these years the great question has been that of registration. The policy of the missions in Central China has been to register, if possible. All of the Middle Schools in this area, with the exception of that of the Scotch Mission in Ichang, were registered as soon after reopening as arrangements could be made.

Boone Middle School encountered two difficult problems soon after registration. The government attempted to install its own appointee as Dean of Discipline. It was here that the peculiar Hupeh characteristic of our principal, Mr. Johnson Chuin-yung Leo, showed its great value. He continued to find reasons why it was not convenient at the moment to receive the appointee, until at last the government accepted our nominee, a proper member of the Kueh Ming Tang but a Christian.

For sixty years Boone School has offered education to the children of the poor. From the time that wealthy citizens, including government officials, have sent their sons to Boone, it has been the policy to make them pay enough to enable the school to reduce fees for poor but worthy applicants. The government authorities have looked upon our schools as schools of the rich and have thought to open them to the poor by forcing us to reduce our fees. Our policy has been presented to the government several times but without result. The refusal of the government to allow us to charge high fees of those able to pay results in making it more difficult for a poor boy to get into Boone now than ever before. The controversy over fees and Church attendance brought on by a dismissed teacher had a result beyond our expectations. The controversy on the two points

was carried to Nanking and resulted in a rescript allowing us to charge the same fees as formerly and giving us permission to have voluntary religious instruction in all six years of the Middle School.

Conditions during the past five years made it impossible for us to have a Chinese principal actively in charge of St. Hilda's Girls' School. Because, however, of the evident loyalty of Deaconess Julia A. Clark to the principles of the Nationalist government, not only was her administration approved but she received every assistance from the educational authorities; and we cannot hope more from the administration of Miss Dorothy Teh-tsen Tso than that she will be able to keep the confidence of the Educational authorities as did Deaconess Clark.

The one thing which I feared in registration was that the government would force us to receive improperly prepared students into our higher classes. Not only has this not happened but the government has conferred upon us a great boon in maintaining standards. Formerly, we had in Central China the C.C.C.E.A., a co-operative examining board for the Primary Schools, which was much opposed both by the pupils and teachers because it showed up poor work and was able with great effort to maintain only a low standard. Now both for the primary grades and the two Middle School final classes the government maintains satisfactory examinations in which poor students are failed. The government certificate is eagerly sought for and is a real necessity for all students so that the onus of demanding good work is entirely removed from our shoulders.

Some of the standards in the Middle School work are too high but perfection cannot be hoped for at once.

Our primary schools were registered before the insertion of the obnoxious paragraph prohibiting all Religion in the Primary School in the government regulations. With the permission of our home board, our Mission met this obnoxious paragraph by arranging for Christian training outside of the school work. In some of our schools the primary pupils are really compelled to attend the religious instruction but this is contrary to mission regulations. Some schools practically dropped all Christian training but these have been re-proved and a central examination is carried on which shows just what is the efficiency of this work. The educational authorities have never interfered with our Christian training in any way whatever. This rule of separation made it exceptionally difficult for us in several places where we carry on the primary school in the lower floor of the Church building.

Baptisms among the school children have returned to an average similar to that before the communist onslaught; and the work of the students' Christian Fellowship is on a much higher and more vigorous plane than in the old days.

Church attendance in the College and in the Primary Schools is not a problem but in the Middle Schools it is decidedly a problem. Church attendance seems to be more unnatural to the Chinese student than to the American student. Under these circumstances I wish to

give high praise to certain Christian students whom I see in their places in Chapel every single morning. Some of our Chapel services are inspiring; some are not. I believe that if we can find a way to make three fourths of Chapel services really worth while attending from the point of view of the earnest student our problem along this line will be solved.

Registration has saved our schools from attack such as was frequent in the old days. The organization of the boards of directors for the schools has brought interest and understanding from the local community. At a recent meeting, the leading non-Christian educator of Hupeh said that he stood ready to back every educational undertaking of the American Church Mission.

Our great difficulty at the present moment is that we cannot begin to admit all those who would enter our schools. In fact, it is becoming difficult to provide for those who feel that they have a right of admission. We do not know what the future has in store for us but we do know that we have an opportunity for genuine Christian service and evangelization such as we have never had before. "The fields are white to the harvest but the 'really effective' workers are 'still, alas!' too few."

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Are Church Primary Schools Evangelistic Agencies?

CLARA PEARL DYER

THIS is a question which has been asked many times of late, and after more than twenty years working for them, loving them, and helping them reach a greater state of efficiency, I am forced to the conclusion that they are *not*. There are a few glorious exceptions, and if all teachers were "ten parts" warm-hearted, if all had the special ability at teaching Religious Education which a few have very markedly, if the church members and pastors all rallied around the teacher in her efforts to lead the pupils and through them their families to a true knowledge of the Savior and into church fellowship, if conditions were equally favorable in all places; if all these if's were actualities instead of uncertainties,—then we would have another tale to tell. But this ideal state of affairs does not exist with us and I doubt if it does anywhere else.

We have 36 rural primary schools for girls (with a few boys also) on our three big districts. The 45 teachers are nearly all graduates of our Junior High Normal School. Most of them are fine girls, of good Christian character, earnest and faithful in teaching, and good examples to their pupils, but of course they vary widely in ability, personality, and depth of spiritual experience. They go out to the village schools where there are from 20 to 40 pupils; sometimes there is no pastor and they have to be preachers as well as teachers and general leaders for the villages. Generally they make a genuine attempt to lead their pupils into the Christian life. Classes

in Religious Education (the Character Building Course Lessons), church attendance, morning prayers, etc., are not compulsory but are customary in all the schools. In our schools there are about a fifth of the total number who come from Christian homes, some schools having only one or two such, the majority of the Christian children being in the boarding schools, because it is the Christian group only who goes on into the higher grades. Of the others, the large majority drop out in the second or third year, many of them leave school as soon as they are big enough to be of any use at home, and others drop out as soon as they reach the age of 14 or 15, for they must begin to prepare their trousseau. If they succeed in finishing the fourth grade, few are allowed to go on into the higher primary school, as this generally means leaving home and entering a boarding school.

Some of these children become Christians while they are in school, but we have found that in spite of mothers' meetings, calls in the homes, and entertainments, very few families are brought into the church because their children are in the day schools. In some places where there has been a school for many years, we find very little change for the better in the community, and the school seems to have had little influence, besides giving the rudiments of education to several dozens of children, most of whom have gone back into their homes and have been lost sight of entirely.

So in view of these facts, we are forced to believe that the day schools have not been the evangelizing agencies we had hoped for. Have they been failures then? Has the money given for them by the home churches been sacrificed in vain? Should they be closed up immediately? I will answer a most emphatic "No" to all these questions.

1.—They have *not* all been failures, by any means. They have had a large share in creating public opinion in favor of the education of girls and of the church. Some of those very girls who 15 or 20 years ago were not allowed more than a year or two in school themselves, are now sending their daughters to school even in the face of great difficulties. One does not have to spend so many hours as formerly in trying to convince people that it is of some use to send girls to school. They believe in it, even though they don't allow their own daughters to go. There are far fewer country people now days who think the church is a bad place, and the pastor a seducer of little children. Through the songs, stories, and lessons repeated at home, people are believing more and more in the church and appreciating what it stands for, even though they may not be willing to become followers of the Christ and obedient to His commands.

2.—The sacrificial moneys poured into these little schools have *not* been given in vain. The fine Christian young women who are our leaders in the church today have most of them come from the district day schools. The majority of the more than a hundred girls in the Junior High Normal School are products of these same day schools. Practically all our own day school teachers were once pupils in the church primary schools. We could never have reached the

level of attainment we have today had it not been for our country schools. Some of the churches would have to be closed were it not for the schools there today. Other places would have no opportunity at all for a church service were it not for the leadership of the day school teacher.

3.—But the question still remains, whether in view of the fact that so *much* money has to be spent in order to get a *few* students into higher classes; so *much* energy and time and personnel have to be used in order to get *one* church leader; and so *many* schools have to be run in order to find *one* which becomes a real community center;—after all would it not be better to close them all up as so many missions have already done, and use the time, energy, personnel, and money in other ways more definitely evangelistic?

Again I answer "No," not unless you have something else already at hand to take the place of the schools; some other way to train the Christian children of a community in ways of righteous living and imbue them with ideals of Christian service; some other method by which you can continue to influence greatly public opinion; some other plan by which the higher schools can be assured of having a goodly proportion of their entering classes filled with Christian children trained religiously as well as educationally for their higher work in school. The High Schools which have no or almost no church schools as feeders are in a sad state as far as their Christian atmosphere and Religious Education program are concerned. I believe that most of the missions which have had to close their day schools for one reason or another have taken some very important stones out from their foundations. Many children of Christian parents are growing up with very little if any Christian nurture; the government schools which they attend will not supply it; many of their homes cannot give it, and the churches do not plan for it. So it would seem that the church primary schools are still very necessary.

Nevertheless I believe we should all be looking and planning for the day when we *can* do without them, because we have something else better to take their place; when we can leave the teaching of the three R's to the government, and we can use other methods to bring about results for which we are now depending upon the day schools. What are some of these possible methods?

1st.—Get a program of Religious Education functioning in every church whether or not there is a day school connected with it.

(a)—Try to get each pastor to consider himself just as responsible for the children of the church as for the adults; to feel that he must give as much time and thought to planning for the Christian life and instruction of Mr. Chang's government school boy who cannot come to church as to Mr. Chang himself who is church official; to make definite plans for each child of his church of whatever age, so that each shall have some opportunity during a week or a month of receiving help in Christian living according to his abilities.

(b)—Get the church members to feel their own responsibility towards the religious teaching of their own children and those of

their neighbors. Too many of them leave it all to the church schools and if there are no schools there is no training. And the sad part of it is, many of them are not much concerned about it. Unless they can be aroused to the great importance of this child training and act accordingly, they may find when it is too late to exert much influence, that their children are being led into evil ways and habits of anti-Christian thinking.

(c)—Have some concrete suggestions, plans, or courses of study ready for such parents and pastors as do feel their responsibility and do not know how to go at the task of child training. These should be planned to fit various conditions of society and different levels of educational ability.

(d)—Have Religious Education directors, young men or women especially trained for the service, who will help parents and pastors in groups of churches to prepare programs for the Christian nurture of children and youth, who will conduct classes, direct other teachers, train volunteer local leaders, inspire, encourage, and foster a spirit among the people that it must and *can* be done!

(e)—Get in touch with government schools through the Christian students therein, members of the faculty, or local leaders, and plan for a special time when Bible classes can be taught or other meetings held. Such classes might have only one or two in the beginning, but others would join if they proved interesting, and it would be a beginning anyway.

If in registered schools, all the religious education work must be done in the church, so much the better. It will make it church-centered instead of school-centered, but in either case, great care must be taken that the children do not associate their religion just with the place where the meetings or classes are held. They should feel that it is a vital part of their everyday living.

2nd—Daily Vacation Bible Classes and other children's meetings. In our own field many of the pupils in our boys and girls High Schools spend their summer and winter vacations in teaching such classes. They feel it is a way in which they can show their patriotism. Last year there were 182 such classes, with hundreds of pupils taught by the girls alone, and many others by the boys. During the year, pupils of these two schools, and also several of the district day schools hold children's meetings on Sunday afternoons, in the church yard, the school yard, in their own homes, on the street,—anywhere they can get the children. In this way hundreds are getting their first lessons in religion, as well as having a taste of school. I believe that these classes will in the future have as much effect upon public opinion as the day schools do, and they are all taught by voluntary teachers. The only mission money that goes into them is a little for teachers' supplies.

From one such class, 20 of the pupils entered a regular day school. This was started in the village as a private venture by a man who said that when children showed as much interest in school

as those of his village had done that summer, they ought to have a better chance.

In another class, the pupils were all non-Christian and some of them quite decidedly anti-Christian when the class began. By the end of the summer, not only had they changed very radically their attitude towards Christianity but three of them joined the church on probation.

At another place, the parents of several of the children discovered that their children really could learn something, so they unbound their feet so they could walk to the nearest day school three li away.

The teacher of another school reported that the proverbial bad boy of the town had so reformed during the summer that "now the eighteen villages can have peace"!

These vacation schools do not have to be registered, are not bound by any definite course of study, and can teach all the religion they please. The results are very encouraging.

3rd—Change the type of school.

It is a well attested fact that the present text-book-centered curriculum of the government course of study is not meeting the needs of rural communities. Parents have said to me several times when I have been urging them to let their children stay longer in school, "Why should I send my daughter to school another year or two? In what way will she be any better prepared to go into her mother-in-law's home because she knows a little more arithmetic or can recite some names in geography?" If a boy, they say, "He will have to go back to his father's farm because we cannot afford to send him on to the higher school. How will another year in the day school make him any better farmer?" And sure enough, how will it?

What is there in the average curriculum of the present system to make a boy a more intelligent farmer or a girl better prepared to be a true helpmate as a farmer's wife? Theoretically they should be better able to keep the household and farm accounts, but can they? Judging from some of the results I have had in fourth year examinations, most of them won't make much headway at it. That is because the accounts they have done in their lesson periods, have been the ones in their arithmetics and not the ones in their daily living. They should be able to read the newspaper and know something of the events of their own country and other parts of the world, but how many of our fourth grade pupils have ever read a paper or even thought of wanting to? How many would know where to find one that they *could* read? How many of them have learned the art of reading as a pleasure, or because they really want to find out something? Could they get any books to read if they had to order them from a catalogue? Then there are all the other problems of the home, care of children, proper food, cleanliness habits, insect pests in the home and the field, pure water, use of leisure time, etc., etc., which belong so vitally to village life, but which our schools are touching very lightly if at all. Many of the pupils in the district

day schools are 13 or 14 years old and are capable of a good deal of training along lines which might contribute much to the welfare of the homes and villages.

May we not try to evolve a type of school which will so commend itself to the village people that they will take a much larger part in its support, will send their children to it in greater numbers, and will be led to realize that such a school and such a program are but the natural outcome of the teachings of Jesus Christ, who Himself taught in the villages and helped the people along all lines, whether at weddings or funerals, at harvest time or seed sowing, instructing their women and blessing their children?

The school should be a real community center, used all day and seven days in the week. Its curriculum should grow out of the needs of the village itself and not out of the text book; its goals should be to fit pupils for the life they will have to live and not for the grade above; and yet there should be such a richness to the content of the work that they will be fired with ambition to learn more and go farther in school, and will be fitted with the tools necessary to pursue that course. Such schools are possible. Let us work together to evolve such a school, for it may also become a real evangelizing agency and a valuable part of our church program.

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Religious Education Advances in China

CHAS. F. JOHANNABER.

I. *Growth of Interest in Religious Education.*

UP to the summer of 1931, there were three national organizations which were interested in religious education. There was the China Sunday Union with a history of many years of service. There was the China Christian Educational Association which a few years previously had organized a national Council of religious education. The youngest body of national scope interested in this subject was the National Christian Council's Committee on Religious Education.

In 1931 The World Sunday School Association sent Dr. Jesse Lee Corley to China to make a study of the work in religious education in this country. While Dr. Corley was here, a union of forces was effected, and the National Christian Council's Committee on Religious Education and the China Christian Educational Association's Council on Religious Education were united into one body and named "The National Committee for Christian Religious Education." The China Sunday School Union did not come into this new national organization.

This new national committee had its first meeting in July, 1931. Its second meeting has just been held, from May 10th to 12th, 1932. Various church bodies all over the country send representatives to the meetings of this national committee. Just before the first meeting of the national committee last summer, a great conference on

religious education was called at Shanghai, at which time the Religious Education Fellowship was formed with a charter membership of 86 people. Since that time, in less than one year, this fellowship has increased to an enrolment of 204. This is a fellowship of co-operation, sharing, and intercession in the interests of religious education.

At the recent meeting of the national committee at St. John's University, Dr. Fisher, secretary of the largest body represented, the Church of Christ in China, said that one of the two significant things in religious education in China today was the fact that the church was becoming conscious of the need of religious education. It was reported for the Y.M.C.A. that that body had a dawning consciousness that its task is one of religious education. Its workers crave co-operation with all forces in the centers where they have work. The Y.M.C.A. may secure a national director of religious education. Again there was reported a strengthening of religious education organizations in synods and presbyteries. The committees are getting off paper, into actual work, and into the life of the churches.

Noteworthy is the interest which foreign experts manifest in religious education in China. Dr. Barclay of the Methodist Church in the United States has been in China to help with religious education in that denomination. The visit of Dr. Corley has already been mentioned. Dr. King of the Methodist Church, South, in the U.S.A. is now in China directing religious education work in that denomination. In 1933, Dean Weigle of the Yale University School of Religious Education is to visit China and assist in this type of work. This very summer Stanley Jones is coming to China to work here for four months, and the workers in religious education plan to co-operate with him in his efforts. Dr. Jones is a leader of intellectuals and one object of his visit will be to reach the intellectual classes of China.

A report on the preparation of curriculum material and on the plans for training workers in religious education will give further evidence of the present interest in religious education.

II. *Preparation of Curriculum Material.*

Several centers are at work preparing material for the primary grades. Already there are available graded lessons for use in Sunday Schools for primary children. Material for use with children are receiving the attention of Miss Nowlin in North China, Miss Gregg in Central China and Miss Hackney in East China. It may be noted in passing that these three workers represent three different church bodies. This present-day religious education movement is the concern of many church bodies whose workers are busy not merely in offices in Shanghai, but in field work all over the country. Another type of material soon to be available if not already so is a book on the boyhood of Jesus. Materials for use in street Sunday Schools are also promised as are also helps for primary worship.

There was felt the need for an editorial board to pass on suitable materials from many parts of the country and to attend to the publication of such materials. An editorial board consisting of six Chinese members was set up at the recent annual meeting of the national committee. Of this editorial board Dr. C. S. Miao is the chairman. Here it should be noted that Dr. Miao is preparing a catalogue of materials which are now available for religious education.

Preparation of curriculum material for the secondary school ages is also getting under way, although it is not so far advanced as similar work for the primary ages. A new committee was created for this purpose at the recent meeting of the national committee. This committee is also to be a representative one. The chairman of this committee is Mr. E. M. Stowe of Foochow, who, for the past year has already been working on this task with a group of middle school workers in Foochow. Another member of the new national committee on curriculum for middle schools is Miss Gertrude Hsiao of the Y.W.C.A., a valuable worker who was formerly connected with a middle school in Canton. A third member of the committee is Mr. O. R. Magill of the Y.M.C.A. whose work also is with middle school students. Another member of the committee is Chas. F. Johannaber, who for some years has been working on the problem of the middle school curriculum in religious education at the William Nast Middle School at Kiukiang. The fifth member of the committee is yet to be selected.

There was felt and expressed the urgent need for a thorough reorganization of our Christian middle schools in China, in order to put forth a product more in line with the needs of China. In this discussion there was stressed the need of smaller enrolments and the emphasis on vocational education.

The Foochow Group of Middle School workers are preparing a Handbook on Religious Education. This is to be used in middle schools and is to contain samples of successful experiments in various lines of religious education in a number of middle schools in China. In a few years the national committee may be expected to have indigenous materials prepared for the middle school curriculum in religious education.

Materials for use with youths not in school are also being prepared. Mr. Quentin Hwang of the Shen Kung Hui in Nanchang has a very interesting work among city youth, and some of his young people have organized their own local church. Work with rural youth and adults is also advancing. Prof. Frank Price announced that there were not less than 85 groups in the country working on rural religious education. The Nanking Seminary is preparing Religious Readers for country people, and a new book, "Jesus the Carpenter-Farmer" is in the press. Miss Nettie Senger of Shansi has prepared materials for use with illiterate women, and other materials for use with adults are being prepared in other parts of China.

III. *Training of Workers for Religious Education.*

The other and most vital problem in religious education is the training of workers. This problem is also receiving most careful attention. One of the attendants at the recent meeting of the national committee in Shanghai declared that the emphasis on the training of leaders was one of the two significant phases of religious education in China today.

The National committee has divided the country into eight or more regions and is sponsoring training institutes in these regions. These institutes for the present seem to be largely for workers with the primary grades. One such regional conference has already been held in North China. Another is to be held in Central China in October, 1932, at which Dr. Stanley Jones is to participate. The policy of the national committee for these regional institutes is to train only "leaders of leaders." Training institutes for middle school teachers were also suggested, and it was reported that one such institute is to be held this summer at Central China College for the middle schools of Central China.

A number of summer schools for religious education workers were announced, some of which, if not all, will be conducted on the campuses of colleges and universities. The names or places of these summer schools are:—Cheeloo, Tunghsien, Central China College, the Y.W.C.A., Swatow, Canton, and East China. Conferences on religious education are also to be held this summer at the various summer resorts in the country. Many institutes are planned for in different sections of China.

Another type of institute is the local institute. Hunan reports a summer institute extending over a period of two weeks. In that province the workers are preparing their own Sunday School materials. Representatives of six denominations came together for a three days' conference. Again it should be pointed out not only how nation-wide but how interdenominational the present interest and co-operation in religious education is. In Hunan, use is made of circuit training classes and of a circulating library. One denomination reports that its Sunday Schools have doubled in number since last July.

Fukien reports a one-week institute, but hopes to have a month's institute for teachers and preachers. Canton holds institutes not only for preachers but also for laymen. The laymen's institute continues for at least ten days. The Y.M.C.A. holds a series of institutes for student leaders. The Southern Methodists have had a specialist come out from the United States for the purpose of planning institutes to train Sunday School workers.

Another type of training method is that of teams of students from theological seminaries going out to local churches for work in religious education. This method is being used by the Union Seminary at Nanking. A strengthening of departments and courses in religious education in theological seminaries may also be expected in the near future. Courses in religious education are now offered in the

Union Theological College at Canton, according to a report made at the recent meeting in Shanghai. T. T. Lew, chairman of the national committee, reported at its meeting a movement on the part of three leading theological seminaries to cooperate in the training of workers for religious education. It is not going beyond the bounds of probability to predict that within a few years there will come into being a strong, efficient national school of religious education in China.

Is it not passing strange that after all these decades of Christian work in China, so little attention has been directed toward the supplying of means for the training of Christian teachers? The movement for religious education is now endeavoring to supply this lack.

Religious education is not just another new fad. It is a serious endeavor to link the spirit of Jesus with a scientific understanding of the soul of man. Science in the form of psychology is revealing to us the amazing labyrinths of human personality. Religious education endeavors to take advantage of this new knowledge in the difficult task of creating a more godlike type of personality.

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Youth's Curriculum for Character in a New Age

E. M. STOWE

EACH term in this title by itself connotes a problem of large dimensions,—“youth,” “a curriculum for character,” “the new age.” To bring the three of them into this combination may be an attempt that is more venturesome than wise. In any event, no more than an outline of the problem can be presented here.

It is not the purpose of this paper to describe what this curriculum should be; credit must be claimed for at least that much discretion. The central thesis here presented is: *The problem of the character and religious education of youth in present-day China is of such extent and crucial importance as to demand the cooperative effort of the widest possible group of qualified persons.* What, you ask, does this mean? Consider it from three aspects: the new age confronting this generation; the situation of youth in China; what educators might do about it. This last is for the purposes of the present article restricted to the field of Christian education. Needless to say, these can be presented in outline form only.

I. THE NEW AGE.

By what right can this be called a new age? Does not this phrase disregard the garnered wisdom of the centuries? Aren't the problems of today pretty much what human problems have ever been? There is a measure in which this is true, but it is true, too, that certain qualitative differences now enter in.

1. A new world view is coming into being. Astrophysics reveals a universe of unsuspected extent and complexity. Relativity shows our earth, so far from being the center of the universe, to

be a tiny planet with its solar system swinging in a strange fourth-dimensional continuum a long distance from the center of anything at all except perhaps a point in unimaginably empty space. Evolution traces in the rocks a story that goes back for 2,000,000,000 years, and finds that man has been clambering over these rocks for—what is it, 500,000 or 2,000,000 years? The mind of man has been studied as never before, and the last half-century of psychological science has revealed there many forces other than the pure reason we like to assume as our chief characteristic. One psychologist dispenses with consciousness entirely, saying we think with our muscles; perhaps this psychologist does. If all this learning does not make mad the youth who tries to assimilate it he can agree with Sir James Simpson that humanity is today entering upon the greatest revolution of thought with which it has yet been confronted.

2. Underlying this new world-view is the discovery of the unity of nature and the reign of law. Youth can understand without much difficulty that "something ultimate has happened with the invention of a method of inventing" and of making the investigations of man bear cumulative results. Scientific method has found the key for prying from reluctant nature secrets long hidden and "tested thought" accumulates in geometrical ratio. The scientist is too busy with further studies even to smile at the proposal of an English divine that a moratorium be called on scientific research for ten years in order to give the world a chance to catch up.

3. Scientific knowledge is much more than a matter of principles and laws recorded in books. These principles are being applied to all manner of practical inventions, with results all too familiar to all of us. New forms of communications, business organization, diffusion of print and endless other inventions, based on scientific knowledge, have altered the manner of living of millions overnight. There is no evidence that this process may not continue and in accelerating tempo. Every mail brings news of new inventions and processes. Youth is going to have to live in a world in which "whirl is king." Imagine the pioneers of the American West of a few short years ago being asked to envisage the "Pegasus Express," a luxurious tri-motored plane flying from coast to coast, guided by such unthinkable things as radio beacons, tele-typewriters, and the rest.

4. A storm of new social theories has arisen, based in part on new ways of living due to scientific invention, in part to inner factors. Democracy, nationalism, socialism, communism—these terms and ideas are bandied about by ever-increasing numbers. Social organization in many countries seems to be increasing in instability. One has only to think of Germany, Italy, Spain, Russia, Japan, China—indeed in what country can it be said that enormous changes are not impending?

5. Not least characteristic of the new age is the movement described as secularism. Humanity has so many new gadgets to play with, and so many new things to do, that ultimate questions about the meaning of the whole get shoved into a remote background.

Professor Tillich of Frankfurt describes modern society as one which has come to rest in itself, and has lost connection with the Eternal. Humanism avers it finds within man himself powers sufficient for all his needs, unaware of the dilemma in which naturalism places him—exalting man on the one hand as the lord of creation and on the other showing his insignificance in a universe which naturalism reveals but cannot explain. It seems to be the experience of multitudes that their God has been taken away and they know not where to find him. The grass grown and empty courts of the Temple of Heaven in Peiping is a melancholy symbol of the remains of what was once an inspiring faith that was a powerful bond for millions. It is a symbol, too, of what has happened to religious faith in lands far removed from China.

To this brief list you might add many more items descriptive of the new age. Enough has been said, however, to sustain the contention that this generation of youth is facing problems of a degree of intensity no other generation has known.

II. YOUTH AND THEIR PROBLEMS IN CHINA.

What do these things mean for youth in China. Perhaps they can answer for themselves. Here are some of the things they say:

A girl in Senior Middle school, second year, said, "My present life is not unhappy, but when I consider that death ends all, I feel that life is not worth living."

A boy in third year, Junior Middle, said, "My parents insist that I marry a girl of their choice, but she is uneducated and I *can't*." A classmate of his said, "I want a modernized wife but I've got another one. What can I do?"

In a civics class, third year Junior Middle, some boys were looking at maps showing regions that had been taken from China by force. One said, "Just wait; when our army and navy are as strong as theirs we'll take them back."

A college freshman said, "I have dedicated my life to the cause of social revolution. I know that sooner or later it will mean my death, and I am torn as to how to follow my ideal and at the same time provide for my widowed mother."

These are taken at random from a collection of queries from several hundred students, and might be continued to the number of several thousand. To become familiar with these is to know something of the complexity and intensity of the problems felt by these youth. Many of the problems are the ageless ones faced by adolescents ever since the process of growing up began. Others, however, are something quite new under the Chinese sun. We might summarize the factors constituting the peculiar situation of the Chinese youth as follows:

1. Five contemporary revolutions,—intellectual, social, economic, political and religious, confront them as they attempt to lift this, the most ancient of living cultures, into the middle of the twentieth century. It is a fact often pointed out that the West has had opportunity to take these seriatim, and over a longer period of time—and still finds its hands full.

2. There is the appeal of social reconstruction by the methods of violence. These proposed roads to freedom seem to offer a speedy and neat solution to problems otherwise insoluble except by long years of hard work and patient waiting, neither of which have conspicuous appeal to the ardent hopes of youth.

3. There is the fact that the student in China by virtue of inherited tradition occupies a position of unusual importance. Changes of the sort now impending naturally come to sharpest focus in the minds of youth. In China an especially heavy load falls on slender shoulders; the student group in addition to occupying the exalted place of the scholar, is the only one that is at once informed, concerned and articulate. It is flanked on one side by the masses, eighty per cent of whom are illiterate, and on the other by officials, all too often more concerned for personal gain than the welfare of the whole.

This list could be considerably expanded, of course. To anyone remotely familiar with conditions in this country the point hardly needs further elaboration.

III. THE TASK BEFORE CHRISTIAN EDUCATION.

Dr. Rufus Jones in his "A Preface to Christian Faith in a New Age" asks why, if bankers and statesmen hurry from land to land to consult and plan together, leaders of thought should not do so too. Is the situation confronting those with the responsibility of education for character less grave or less pressing than the admittedly serious situation in world politics and finance?

Facilities for the Christian education of youth in China are too slender not to be utilized to the highest possible efficiency. How many are there in Christian middle schools? About fifteen thousand. And how many in Christian colleges and universities? Approximately four thousand. And how many of these does school and church send out equipped in character for the world in which they will have to live? It may be said that this is too vast a job for the school, that it gets them too late, that the problem roots back in the home and the habitudes of society which have become part of their nature. But this only makes it the more imperative that the school do everything in its power to achieve the goals of Christian education which it professes as its aim.

During the last decade or two there has been a powerful conviction growing that education to be adequate for this age must do more than pass on a certain amount of knowledge. There is no substitute for sound accurate knowledge, true. But a keen mind united

with a dull moral sense is a menace, a fact of which there are numerous infamous examples abroad in the world today. Purposes, ideals, attitudes, motives, these too must be educated, Education must ask what has happened to the *total experience* of the learner. Not the facts he has learned but what he has *become* is the criterion by which the success of the process must be judged.

This is no new doctrine, though it seems to remain novel to some. There are many expressions of it. The leading ideal of education in post-war Germany is "the development of the individual not merely his intellect as before, but his whole personality, his whole nature including body, will emotions, . . . all built up into a whole." Principal L. P. Jacks has said much the same thing in his "Education of the Whole Man." In America this interest is expressed in the movement for Character Education, a movement whose tidal proportions arise from the conviction that the modern age demands an amount of attention given to the character of its new citizens beyond anything the past has known. The contributions of the Christian church to education have been very great. The conviction that in religion there are indispensable resources for complete education has been eloquently stated in these columns recently (*Chinese Recorder*, May, 1932, p. 267ff); but there remains a good deal of confusion in many institutions as to how to pursue their ideal under present conditions. There have been notable beginnings at consultation between persons desperately concerned with this task, in the effort, through interchange, to work with more efficiency. The conference of college religious educators in the summers of 1930 and 1931, and the religious education conference in Shanghai, 1931, are illustrations. For the most part, however, individual schools still get along as best they can with their individual problems, working out their own syllabuses for courses in religion, or using translations of foreign books.

Is there no better way? These hard-working people are hacking individual paths through the jungle of their problems, when what is demanded is a thoroughfare, made through united effort. Or, again, one finds a vivid illustration in Chinese medical practise as contrasted with the development of medical art in the West. Many significant discoveries have been made by Chinese medicine during the course of centuries, but these discoveries have remained family secrets on the part of the fortunate persons stumbling on them. It is interesting to note a current proposal that Chinese pharmacopeia be given a systematic study by scientific methods to reveal what unsuspected gifts it may have for medical art.

Prof. Coe calls the curriculum-problem the "Great Unknown" of education, both secular and religious. If the curriculum is thought of, not merely as the sum of courses offered, but as "all the organized influences and agencies by which an institution brings its purpose to bear upon the growing personality of the students" it is readily seen that the crucial problem for those at work as Christian educators is the curriculum problem. This is a problem much broader than

that of what courses in Bible or religion should be taught, and the appropriate grade when these should be introduced. It is a problem as broad and complex as life itself, growing and changing life at that. By what means can we bring to the stature of the fulness of Christ the personalities that spend their most impressionable years, and twenty-four hours of each day, in our charge?

In his latest book, "Philosophy and Civilization," Prof. Dewey in one chapter comments on the way scientific technology has transformed the outer area of life, but left the mind and character of man untouched, and says, "It is our human intelligence and human courage which are on trial; it is incredible that men who have brought the technique of physical discovery, invention and use to such a pitch of perfection will abdicate in the face of the infinitely more important human problem." Is it incredible? That remains to be proved. If men do turn their attention to the all-important problem of character, will the process be otherwise than the one by which technology has won its triumphs, the sharing of a common enterprise, the building on the tested thought of others' achievements, the securing of data that will make possible for the common teachers what the masters have intuitively known and which will make possible the mass-production of superior men? The last may seem a contradiction in terms and a chimerical dream, but will anything less suffice for the crisis upon us?

What are possible first steps for such a cooperative study?

1. A comprehensive analysis of the experience of the youth with whom we work, until we *know* what we are working with, know each grade, its needs, know differences between rural and urban youth, between boys and girls, know what attitudes and motives are at work as well as the stock of knowledge to be presupposed. Hard? Of course; but far from impossible. The fact that insurance companies *know* the incidence of this disease and that makes that great social benefit possible; there can be no guess work. Is it impossible for the curriculum for this day to be made with equal assurance of the needs to be met, and what will successfully meet them?

For the above suggestion, and some of those immediately following, the writer is indebted to the work of the International Council of Religious Education in America. In their work, they have adopted the procedure of considering experience as it occurs in eleven different "areas" of life. Examples are: areas of citizenship, recreation, sex and family life, specialized religious problems, and the like. There is not space here to trace out the method, but its possibility has been demonstrated.

2. An analysis of experience that is objective, thorough, and representative provides a basis for determining objectives. "Aim at nothing and you'll hit it" is a homely saying with much truth in it. But ask the first ten persons you meet who are engaged in Christian education of youth to state concretely their aims for each grade under them, and how they seek to reach their aims, and see what the replies are. This is not said by way of blame; new conditions of

life, conditions imposed by registration and the like, have caused such a sudden shift that confusion can be pardoned—if earnest effort is under way to remove it.

3. Objectives, determined on a factual basis, make it possible to see what materials are needed. Here, preeminently, cooperative effort is needed. Qualified persons or groups can concentrate on some one area or part of it, and do a piece of work of permanent value, instead of frantic efforts to throw out something to meet immediate needs in the situation of a particular school, or the continued use of ill-adapted foreign translations. The other day a boy said, "Surely I'll be glad to study religion, only I won't study any more of——'s books." He had evidently had an overdose of one of the justly popular interpreters of religion in the West.

This is a confessedly sketchy presentation of the thesis proposed at the opening of this paper. It is not the purpose here to describe *how* this may be done, only to urge the need of it. Foundations for such preparation are well laid in the amount of cooperation now going on through the National Christian Council and the National Committee for Christian Religious Education. The Five Year plan of Soviet Russia at least reveals what a unified plan can do toward inspiring and conserving effort. A plan for conserving the invaluable daily experiences of the hundreds of teachers in Christian schools so that they will bear cumulative results as guidance for the future, is a step the new age confronting this growing generation in China urgently demands.

"What China needs is the scientific spirit in the spirit of Christ" said a wise visitor to these shores a few years ago. And China needs that combination not more than the rest of the world. Nothing that has been said here implies that any plan or organization, however, perfect otherwise, will succeed unless these two elements are present in it.

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China Needs Religion, Not Culture

. RODERICK SCOTT.

THE greatest need of foreign missions today is an adequate philosophy upon which to operate. As Professor Hocking puts it, "A small business may take men and events as they come, but a large business must have a policy."

The most common current fallacy is that expressed in a recent statement, "The changes so far made show that the tendency is toward emphasizing as the most important goal of missionary effort the service to world brotherhood which lies in an exchange of cultural values."

I wonder what my Chinese Christian colleagues on the faculty of Fukien University would say to this; I am sure they would hold that

the missionary objective is a distinctly *religious* one. Of late years I have been detecting in the conversations of my Chinese friends a new note; Chinese and Americans alike must take Christianity more seriously than is customarily done! This is very evident in Kagawa's writings.

"Send no more young people," say these thoughtful Christian nationals, "who have come out to see the world, or who are 'teachers, but, thank God, *not* missionaries,' or who have not quite made up their minds about the great spiritual issues. Send us *missionaries*, prepared to work at their jobs twenty-four hours a day, who understand life and what it is they are talking about; for if there are questions of the spiritual life that *they* cannot settle, how can we ask our young students to settle them? The fad of "uncertainty" may do for America, but it will not do for us; we have had centuries of scepticism and agnosticism; we have had enough of a God who is but cannot be known. So stop apologizing for your religion; and no longer emphasize those secondary motives for missions, which once made such an appeal to your spiritually illiterate American churches. Become scrupulously honest; solicit funds for missions from no one save on a *religious* basis; the work may go more slowly; but it will go more surely that way. Place the spiritual at the center of your living, as you have told us Christ said to do. Above all clarify the sources of your Western idealism. Clear up the confusion that exists in the American philosophy of higher education, over the relation between education and religion. If it be true that the good life can be lived without religion, or that the qualities of a Christian character may be had apart from Christ, let us know this at once; tell us if there is any easier way than the religious one, requiring less courage, less social ostracism, less opposition, less sacrifice (though Kagawa says the Japanese have been hungering for the cross!) If religion were unnecessary, the missionary business might stop. But if it is necessary, come over into—Manchuria!—and help us; we need help, we need personalities, we need evidence of spiritual victory against enormous odds, we need arguments, the arguments of idealistic philosophy and of science and psychology, in support of the witness of revelation and our own souls that Christ is still the *world's* savior. (Was he talking to humanity or to Americans!). We need this help because the struggle to make the spiritual life supreme in our over-turning world is so tremendous!"

We are convicted by the clearer insight of our own spiritual children; can we not see the implications of our faith in Christ? Thus, in China you can tell a Christian from a person who is not, but can you in the West? In my district, people have gotten in the habit of identifying control of temper with Christian character—(What becomes then of the God-given Anglo-Saxon right to get angry, when occasion demands it?) Again the prevailing anti-intellectualism of missionary Christianity has allowed the Anti-Christian movements of China and India to get too fast a start.

Why does China need Christian missions which are religious rather than Christian—missions which are attempting little more

than a cultural exchange between two civilizations? Experience has taught me that there are three ways in which Christianity as a faith can serve Christ.

(1) It makes God real and brings Him near. The case of the Chinese President's becoming a Christian is instructive; he explained to his friends that he did it to find satisfaction for his inner life (query: has a president a right to an inner life? Many Chinese papers said no; especially when he sought his satisfaction in a foreign religion!) In a country where a lifetime may be legitimately spent in the search for God, as by the Buddhist monks, the significance of the discovery of God by young men should need no emphasis. An important Christian writer told me he had transferred his allegiance from Buddha to Christ because of a single text, "I came to bring fire on the earth." "My religion," he explained, "could not be a lesser thing than my social conscience!"

This does not differ except in terminology from "salvation of souls." The missionary himself was never a saver of souls; he could only exhibit a way of life, the secret of which others were eager to know. The "converts" really converted themselves and it was God who saved them. Is this "theology"? Wieman says, that when men of their own choice elect to cooperate "with that part of the environment which He is," they find themselves the agents of powerful spiritual forces? And I do not see how a missionary who "induces" a Chinese, Japanese, or Hindu to accept baptism and enrolment does something worse, though it may be he does something easier, than does Harry Emerson Fosdick when he leads a New Yorker to accept baptism.

(2) Christianity refines the non-Christian conscience. My own greatest experiences have been when I discovered the majestic will of God as Dean Bosworth used to call it. If I can communicate that sublime experience in which conscience emerges from the mere blind groping of "it troubles me" to becoming a sensitive instrument of moral insight, I shall ask no other rewards of my mis-called missionary sacrifice.

Chinese and Hindu students criticize America for hypocrisy in sending marines and missionaries, liquor and literature on the same Pacific liners. Whence did they get their measuring rods? Such criticism in the name of *consistency* is the judgment of a Christian social conscience; the Orient is notorious for its logical and moral inconsistencies.

(3) Christianity interprets, integrates and fulfils the insights and ideals of her sister faiths. It is a sixth relation, that between God and man, that is needed in the ancient Confucian code of the Five Relations. The Christian certainty that morals are based on a religious view of the world is needed to redeem that almost perfect insight set forth in the ideograph, *jen*, which employs the picture of two men to represent righteousness. I know now what previously I could only guess, that the New Testament is the fulfilment of all scriptures, not merely of the Hebrew. This settles once and for all

the problem of the relationship of Christianity to the other religions. These other religions are not rival forms of *culture*, not rivals at all (unless at any time they deny the personal factor; and in this way, Christianity often becomes its own rival); but organic with one another, being the searching of an identical human heart into the mystery of the one God. The way in which Christianity has revived religion in both Japan and India seems to be a proof of this organic continuity. And the "converts" freely acknowledge it. "Your Jesus enables us to understand our Buddha." It is not so acknowledged by others. Is this surprising? Christianity is not a body of ideas in a book; it is a living experience; without the experience, assent or dissent means little.

These three ways in which Christianity functions do not exhaust the philosophic assumptions of this enterprise whose objective is nothing less than a single spiritual program for mankind, but sufficient has been set forth to suggest how irrelevant is the notion that missions are concerned primarily with the exchange of cultures. After all religion is *not* culture. Culture is local, traditional, adaptive, surviving (or dying), multiform, relative. Religion is like beauty, or poetry or reason; it is human, it is universal, it is perpetual, it is unitary. Art is long; but religion like reason defies time; it can make an immediate appeal, "Choose ye this day." Religion is universal, an inner quality of life, the core of man's originality. Religion is above culture as conscience; it is also beyond culture as an integrating and interpreting ideal.

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Opportunities for Graduate Work in West China

W. R. MORSE

CHINA has a continuous history as a political unit for a period of three thousand years. Prehistoric man flourished in the area now called China. A nation of four hundred millions or one quarter of the human race with such an extremely long consecutive period of existence has accumulated a mass of pragmatic experience of extreme importance to all mankind.

Their whole kaleidoscope of social processes is founded on their theory of cosmogony, the theory of the Yang and Yin. Their orientation of life and their practical experience are therefore based on ethical principles.

If by facilities for graduate work in West China are meant need and opportunity for research, this section of China is a veritable Mecca for the research student. If by facilities is meant the necessary equipment, laboratories, libraries and technical instruments for carrying out the investigations, then in spite of the laboratories of the West China Union University, they are very few indeed. Practically no research has been done in this virgin territory and the treasures to be discovered are limited only by the ability and genius of the investigator.

The peculiar fascination surrounding the EAST is due, in great part, to the glamour that envelopes the unknown. The whole vast continent of Asia seethes in interesting, intricate, unsolved problems of intense interest to the whole world. The difficulties and dangers which are associated with research in the EAST are added incentives for scientific minds to solve.

Investigation of conditions, observations of characteristics, accumulation of data, etc., for elaboration and correlation at home can be carried out with relatively little expense and discomfort in West China. The food of the Chinese is suitable to the foreigner and few stores need be carried. English speaking, intelligent Chinese are usually available to assist in investigations and translations. This is of real importance for thereby the Chinese are trained to continue the investigation in their own country. Future work must be, as far as possible, in the hands of the Chinese themselves. Food is cheap. Travel is not easy nor comfortable but the roads are being rapidly improved and motor busses are available over considerable areas. The climate of West China is not bad and during the months from September to June it is very agreeable, and there is then the minimum discomfort from the vast number of insects and creeping things.

There is a spice of danger from bandits sufficient to add zest to the quest. There are difficulties but nearly all of them are surmountable. The scenery is exceedingly fine. Foreigners living in this section are chiefly missionaries and are always intelligently available to assist honest seekers after truth.

The Chinese of West China are proud, self-contained, prejudiced, intelligent, democratic, independent but adaptable, agreeable folk and when used courteously will be real friends and advisors. A large majority are poor and uneducated and many are diseased.

Revolutions with political and social unrest indicate that former experiences have failed as a sufficient guide to present day conditions or their application has erred. A newer system adapted to newer conditions will help the adverse circumstances and assist in avoiding pitfalls. The tolerant, exploring and investigating scientist not only can obtain ample material but also can promote international good fellowship. Scientists aim to bring the West and the East together in mutual understanding and in a manner that clearly indicates their motives are impersonal and not ulterior. Such a mode of conduct promotes congenial and correct international understanding.

West China is composed of the three provinces of Szechwan, Kweichow and Yunnan. The total population is approximately one hundred millions. The province of Szechwan has an area estimated as 218,536 sq.mi., and a population of 60,000,000. This province is the largest, most populous and the richest in natural resources of all the provinces of China. It is mountainous, abounding in rivers and streams, valleys, and plains. It is immediately contiguous to Tibet and therefore may be said to be under the Eaves of the Roof of the

World. Almost entirely surrounded by mountains, some of which tower to the height of over 25,000 ft., its main outlet and inlet is the Yangtse River. To reach this province one has to traverse the wonderful and dangerous Yangtse Gorges. Szechwan lies at the extreme margins of Chinese civilization and is the old battle ground of the Chinese and aboriginal tribes. These tribes are making their last stand before extinction in the lofty mountain ranges at an average altitude of 5-10000 ft.

The superlative abundance of the fauna and flora of this province is an irresistible attraction to the zoologist, taxadermist, botanist and pharmacologist. Nearly $\frac{3}{4}$ of the vast amount of the drugs consumed in China come from this area. The mountains are full of wild animals from the giant panda and cliff donkey to the little marmot and mouse. Bird life is found in extreme abundance and variety.

Little archaeological work has been done. Loess formation containing palaeolithic implements and bones has been discovered. The inhabitants of West China include Chinese, Tibetans, Ch'iang, Lolo, Miao, Giarong, Nyarong and many other aboriginal tribes. These are being investigated but the bare fringe of the tapestry of ethnological interrelations has scarcely been lifted. The extremely rare opportunity of investigating customs and civilizations which extend from primitive times to modern days is here for their interpretation and correlation.

There are problems related to every single department of modern science awaiting investigation. Almost no accurate scientific work has been done. An anthropological paradise, an ethnological elysium, a zoological Eden, a floral place of bliss, a teeming laboratory of countless specimens for the medical worker, the physicist, chemist, biologist, sociologist, economist, geologist, mineralogist, botanist, linguist, religious worker—but why enumerate all the possibilities? It is sufficient to say that any scientific worker can find data in superabundance. The scientist will find magnificent scenery, beautiful views, great rivers, tremendous mountains, enchanting colours, huge resources, rich lands, incalculable human interests and a lair of pestilence and a den of disease.

Exploration and research are superior kinds of sports for those weary of the cares and burdens of fixed customs. Experiments must be made, even though pioneers may be killed, provided the main object is to help others through the performance. Stunts are to be condemned but some one must take risks and possibly lose their lives that in the long run civilization for the greatest number may be obtained.

Kipling, with unerring analysis and a keen knowledge of explorer types, writes:

"Till a voice, as bad as Conscience rang interminable changes—

On one everlasting whisper day and night repeated—so

'Something hidden. Go and find it. Go and look behind the Ranges—

Something lost behind the Ranges. Lost and waiting for you. Go!'"

Are Preachers Entitled to A Living Wage?

BY A PREACHER'S SON.

OF the various problems of the Church in China, the writer has chosen the present subject as one of the most urgent, for it has a direct bearing upon the question of Church expansion in China in the near future.

Missionaries in China often wonder why so few preachers' sons are willing to enter into the ministry and why the Christian colleges and universities in China have failed so far in supplying the Church with an educated ministry. According to the experience of the present writer, there is but one direct answer to such a puzzling question. Will the inquiring missionaries care to know some facts before you either agree or disagree with the present writer on his humble judgment? The following few cases in brief may illustrate the writer's point of view:—

Case 1. Pastor C—had six sons and two daughters. During his life-time the Church never paid him more than \$30.00 a month. At the time of his death all of his six sons had received college education and his two daughters got married after having finished middle school education. At present five of his sons are businessmen and the youngest son is practising law. None of his six sons ever thought of following his father's footsteps. Why?

Case 2. Pastor L—has three sons and two daughters. His two older sons received college education and his youngest son finished middle school education. The oldest son got a good job in a mission hospital while his two brothers are still looking for money-making positions elsewhere. Pastor L has been known as the leading organizer of his Church. His appeal made before college student groups to urge young men to join the ministry has always been very strong and eloquent. Yet all of his three sons seldom attend a Church service after they left their respective Christian schools. Will the father succeed eventually in influencing one of his sons to become a minister?

Case 3. Pastor J—was a legal-minded man. His salary was very meager. Because of his heavy financial responsibility to look after a family of eight members, he did not hesitate to appear before the magistrate's court frequently on behalf of some of his litigant members. Partly by his shrewdness and partly by the influence of his Church, he frequently succeeded in helping his members win their cases and from whom he received handsome gifts. He left a considerable amount of real property after he died. The property was under dispute as to whether he left it to his children or to the Church. At present none of his children has any connection with his or her own Church. Was the pastor wrong in accumulating wealth both for his Church and his family by the method aforesaid?

Case 4. Pastor H—has three sons and two daughters. All of his children received high education from mission schools and colleges. The pastor himself has never received more than \$35.00 a

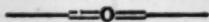
month. He has been full of financial worries. There had been many occasions for family discord because of the shortage of money. Now the pastor only draws not more than \$20.00 a month from his self-supported Church and he gets twice as much each month from his sons. It is true that all of his three sons are working for the Church, yet none of them is engaged in active pastoral work. Will one of his sons become a full-time preacher and be willing to live on a much smaller income?

The above-mentioned cases are especially selected from hundreds of familiar cases in which preachers' sons are not following their fathers' footsteps. The reason for it as usually given by the sons themselves is that they deem it impossible to live on a salary that is allowed to a Chinese pastor. To many of them the financial difficulty seems to be the leading issue. They cannot make up their mind to follow their fathers' footsteps before they solve the financial question. Perhaps most of the preachers' sons have formed their "mind-set" against following their fathers' profession after they have experienced the kind of life in a preacher's home. While they were young and immature, they have already made up their mind that when they become grown-ups they will not continue to eat the kind of food they usually get at home and to wear the kind of clothes which a preacher's wife can afford to buy for them. They refuse to live on charities such as free tuition, free room rent, and Christmas gifts. They want to demonstrate their earning capacity and enjoy a high social status such as lawyers and physicians are enjoying in a Chinese community. So when missionaries and evangelists are pleading for more educated young men and young women to preach the gospel, the preachers' sons and daughters are the first to turn away from or to play deaf ear to their appeal. In other words, what they have already decided not to be after twenty or more years of unsatisfied home life cannot be changed by any kind of emotional appeal at a revival meeting. It is too late for any missionary friend to induce him to study for the ministry, not even with an attractive financial offer. The preacher's son feels that he has been neglected too long, and so as soon as he gets through a mission middle school or a college he decides to help himself and with equal determination to help his underpaid father. This, according to my humble judgment and experience, is the reason why so many of the preachers' sons do not care to become preachers themselves.

Now I may say a few words attempting to explain the main reason why so few graduates from mission-supported colleges and universities are now in the ministry. You will be surprised to learn that the total number of college graduates who have been in the ministry was not very small. But as many found it impossible to balance their family budget, they left the ministry. Some became college professors while others acted as secretaries of various Christian bodies. Still others have left the Christian Church to become communists and Buddhists so that they may not have any financial worry. It is a regrettable fact that the Christian Church in China as a whole

has not made any careful attempt in studying the growing financial needs of the native ministers, educated or otherwise. Some denominational churches still try to keep the salary scale for native preachers as low as possible. Other Churches try to remind their preachers to practise self-denial and self-sacrifice more rigidly in order to balance their annual budgets. Still others are preaching on the text: "But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." But my opinion is that a piece of good advice may be worth a million dollars, but it has no market value. We cannot hope to solve a financial problem by silencing the under-paid preachers with an authoritative text from the Bible. It has got to be dealt with in terms of dollars and cents.

In conclusion, the writer wishes to make this sweeping statement that any denominational Church in China which does not want to modify its financial policy concerning the salary scale for the native preachers in the near future will find its policy self-defeating and self-suicidal. Experiences in the industrial field have told us that low wages can buy a poor grade of labor whereas high wages may produce more goods of better quality. This is a simple principle of economics.



The Whole Christ.

E. E. AIKEN.

(The following was suggested by Mrs. Pearl S. Buck's earnest and warm-hearted letter in the July issue of the Recorder.)

CHRISTIANS wish to have the world receive the whole Christ: that all human life and institutions may be in harmony with His teachings and filled with His spirit.

How is this to be brought about? Most ideals require some kind of an institution for their realization. A family needs a home, education a school, social order a government, law a court, science a laboratory, and so on. Religious institutions of some sort or other in fact are practically universal; and Christianity has the Christian church.

What is the function of the church? To maintain worship and various kinds of religious services, to preach and teach Christian truth, to develop the Christian life and to promote the Christian spirit. This is a simple program: but it is one big enough to occupy the energies of the church. It requires much humble service: but it opens out into what is immeasurably great and grand.

It is not the business of the church, any more than it is that of the school, for instance, to run the government or to make the laws; but it is the business both of the church and of the school to make the men who will do these things and other things like them in the right way.

Our Lord did not seem to be particularly enthusiastic about the people who, having been "filled" by Him with "loaves and fishes" in the wilderness, came around for more of the same. Indeed, He pointed them to something very different: something supremely important and infinitely precious, so much so that it is worth while to give up everything to get it. In truth, this is the only way in which it can be got. "Whosoever he be of you that forsaketh not all that he hath," said Jesus, "cannot be my disciple." Of course it is equally true that everything given up—generally speaking—and infinitely more, will be given back, in due time: but that does not affect the principle.

One of the greatest and most successful Christian workers of the last generation said that when he began his work among the poor he went to them with one hand holding out a loaf of bread in front of him and the other hand holding the Bible behind him; but after he had had more experience he reversed the order, and held the hand with the Bible in front of him and the hand with the loaf of bread behind him.

It is a simple enough principle that the undertaking by any social organ of too many functions leads to confusion and waste, loss of power and efficiency, and all sorts of unfortunate results. Let the ploughman plough and the baker bake, the preacher preach and the teacher teach, and there will be peace and harmony, order and efficiency. At the same time, the church, while attending to its proper duty, can and should and must "help along" many good enterprises—in one way, of course, its business is to help them all: "Thy kingdom come"—as a business man has to attend to his business, and yet may also be able to "lend a hand" to further many beneficent undertakings.

The president of one of the great mission boards, himself a prominent and successful business man, who came to visit the mission field at the age of seventy-three, and laid down his life in China for the work he loved, at meetings of executive boards of business corporations, for example, and on similar occasions, with a "fine courage," would not neglect an opportunity to speak a word for the Master and His cause. One day, a day no doubt more or less typical of other days, he had appointments at his home or office, with persons who wished to see him, every fifteen minutes from morning till night.

As to preaching, I am a minister; and I can testify that ministers generally are not ministers because they are paid, but are paid because they are ministers—a very different thing.

Where Christians are in the midst of non-Christian elements, as many of them are, Christian terms and experiences may sometimes tend to lose their significance and depth of meaning. The remedy for this is what may be described as a kind of "sub-soiling": through power from above, on the one hand, and Christian activity, on the other.

D. L. Moody used to rise at five o'clock—he could not sleep after that—and spend the early morning hours in prayer and with his

Bible, which he marked from end to end, and which, too, he believed "from cover to cover." Besides his public preaching, he was always dealing also with people personally in regard to their religious concerns. Thus receiving daily quickening from the Life above—though it also is "not far from each one of us"—and from constant contact with life below, in spiritual things, his message was always living and full of energy and power.

"Let the cobbler stick to his last." If he tries to do everything, he will end by being not only not able to mend shoes, but by being unable to make or mend anything.

The "old sun" and the "old earth" have been going for some time, and, though not as new as airplanes, to be sure, seem to be keeping on and to be doing very well; and the "old Gospel," though really older than either, continues to be, like the sun, full of warmth and brightness, and abundantly life-giving, and like the earth, as spring returns, ever fresh and new, abounding in life and beauty beyond compare.

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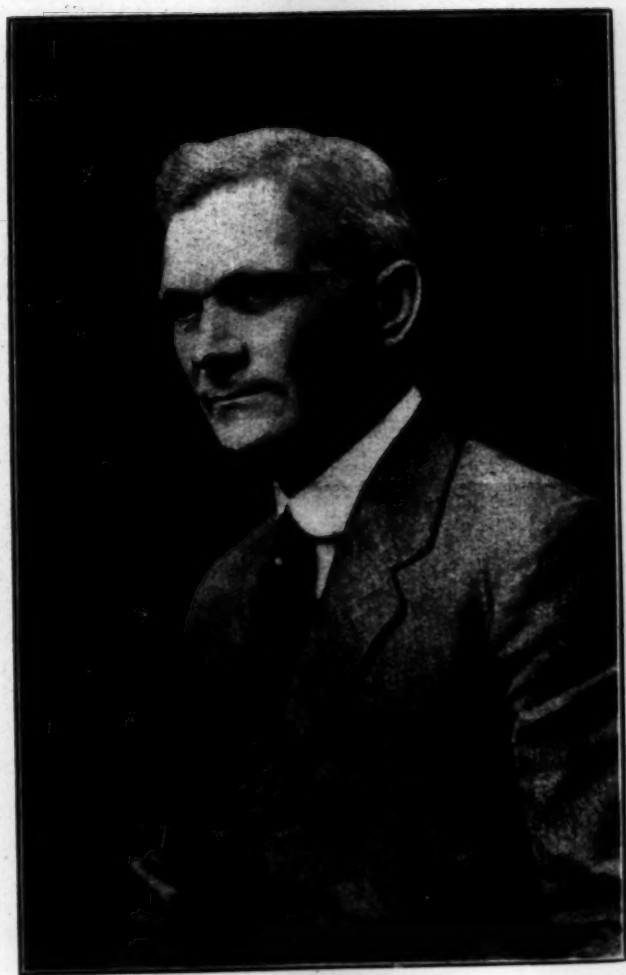
In Remembrance

Dr. Charles Lewis

ON July 4th, 1932, Dr. Charles Lewis, of Paotingfu, was promoted to the Higher Service of Heaven. His many friends, his family and colleagues, and literally thousands of grateful patients, will be thinking, at this time, of the many sides and activities of this full and beneficent life, taking from it new inspiration for their own living.

Dr. Lewis was born in Punxsutawney, Pennsylvania, November 3rd, 1865, one of a family of fourteen children. His father, "Squire" Lewis, was much respected in the community, and had a strong influence on his son's character. The mother had a natural gift for nursing, and was much sought after by the country-side. Her interest in medicine seemed to descend to some of her children; for three went as doctors to China, and one became a trained nurse. A women's hospital in her memory was erected by her children in Changteh, Hunan.

As a boy, Dr. Lewis was rather given to mischievous, lawless pranks. A thorough-going conversion changed him in his early manhood. From then on his loyalty to Christ was the deepest thing in his life. He was graduated from Washington and Jefferson College in 1892 and from the Medical College of the University of Pennsylvania in 1895, having earned most of his expenses by working summers as a traveling salesman. During his medical course he became a Student Volunteer, and sailed in 1896 with his young bride under the appointment of the Presbyterian Board (North) for



DR. CHARLES LEWIS



THE REV. AND MRS. TSIANG Z. ZU,
Late Pastor of the Fitch Memorial Church, Shanghai
(See "Work and Workers")

Shantung. His language study was begun at Tengchowfu. After one year in China his wife died of smallpox. Dr. Lewis' first hospital work was done in Tsinanfu. In 1900 the Shantung missionaries were all safely evacuated by Yüan Shih K'ai, though much of the mission property was destroyed by the Boxers. As no missionary medical work was possible at the time, to meet a real need, Dr. Lewis offered his services, first to the U. S. Navy at Chefoo, and later to the U. S. Army in Peking. He was there until 1902, finding time, in addition to his regular duties, to run a free dispensary for the Chinese. In 1902 he was married to Miss Cora E. Savige. Finding it difficult to obtain a release from the army work, he went with Mrs. Lewis to the Philippine Islands,—American soil—on which a resignation could be effective. He and Mrs. Lewis then went to Paotingfu Station, which was being reopened, and have been with that work all through the subsequent reconstruction period. While he was building the new hospital, he had a dispensary in the city. Taylor Memorial Hospital was opened in 1904 and has since been several times enlarged, and a School of Nursing added. Another American doctor, two American nurses, a Chinese bacteriologist, and several unusually capable Chinese doctors and nurses were added to the staff.

As a surgeon in America Dr. Lewis could have gained wealth and fame. His skill and interest were great; and during the spring, when work was at its heaviest, it was no unusual thing for him to perform ten operations a day. He gladly lent his skill to the Hodge Memorial Hospital for Women, undertaking many difficult operations that others would have hesitated to perform. By his own estimate, in the thirty-six years of his service, he performed at least twenty thousand operations. In building, equipping, and running his hospital, his resourcefulness was always in evidence. He could always find a way out of difficulties, and make a little go far. Wounded soldiers of defeated armies were carefully tended, though the doctor could never be sure that the hospital would be compensated for these services. In spite of many losses incurred in this way, the hospital continued to minister to them, and until recent years ran without any appropriations from America, except for the salaries of the foreign staff. In recognition of strenuous Red Cross service during one of these campaigns, Wu P'ei Fu gave the hospital \$6,000 with which to buy its own X-ray equipment.

Almost uncanny as a reader of character, Dr. Lewis chose, and found the funds to educate, three Chinese physicians, who have served in Taylor Memorial Hospital with very marked ability.

Dr. Lewis had a genius for friendship. Every journey and every experience enlarged the circle, which he cherished with unflagging interest and loyalty. All the great military chieftans of North China, at one time or another stationed in Paotingfu, T'sao K'un, Wu P'ei Fu, Feng Yü Hsiang, Shang Chen,—liked and respected this skilful and genial foreigner, who did so much for their soldiers. His cheerful optimism was a tonic, and his sense of humor

was always retrieving difficult situations. Robust common sense gave him a poise much appreciated by his colleagues in days of tension.

His missionary enthusiasm was infectious. No one will ever know how many have come to China inspired by him; but instantly one can count three of his own family and two dear friends who volunteered for China because of him. In his earlier years his energy and vitality, his force and decision of character, even his playfulness when misunderstood, caused some to fear him. As the years passed, his Master taught him deeply and mellowed the strength with sweetness and a serene faith. The great passion and enthusiasm of these later years was that Christ's kingdom should be built up in China. His hospital was a means toward that end. He talked with his patients, he taught a Bible class for his doctors, he was anxious that every employee of the hospital should be an evangelist. On the last evening before he died, he prayed in faltering accents for every member of the staff. His very last injunction, sent to one of the splendid Chinese doctors whom he had selected and trained, was that the efficiency of the hospital, especially its spiritual efficiency, must never be suffered to fall. Manliest of men as he was, no word short of 'saint' can describe him in his devotion to his Lord.

He had hoped to 'die in harness'; but when his Heavenly Father appointed him months in the school of suffering, he accepted it with full and joyful concurrence in the will of God. He had four happy months in America in reunion with friends and family, especially delighting in the son and daughter home from college.

May we not look upon such a life as a seed which shall bear fruit in countless other lives? "Except a grain of wheat fall into the earth and die, it abideth by itself alone."

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Our Book Table

THE HISTORY OF THE ANGLO-CATHOLIC REVIVAL FROM 1845. By W. J. SPARROW SIMPSON, D.D. *George Allen & Unwin Ltd.* 8/6.

This book is described in its jacket as "a sober and judicious history of the Catholic Revival in the Church of England by a very well-known Anglo-Catholic scholar with an established reputation," and this very fairly describes it.

The subject ought to commend itself as of first rate importance to all interested in the present and even more in the future of the Christian Church. The position so often claimed for Anglicanism as a "Bridge Church" with one end resting on a "Catholic" and one on a "Reformed" basis makes its doings of peculiar interest to the inhabitants of the territory at either end of the bridge.

There is no doubt that not merely the Church of England but the whole world-wide Anglican Communion has been very much influenced by this Oxford Movement that is to celebrate its centenary in 1933. Perhaps it is not an exaggeration to say that all reformed branches of the Church in Gt. Britain and their ramifications over the world have been in a measure influenced too.

Most of the desire for beauty in our Churches, whether in architecture, or music, or reverence, dates from the days when the Oxford Movement began to gather way, and in the Anglican Communion especially the newer added reverence

for the Sacrament of the Lord's Supper, the multiplied opportunities afforded for partaking of it, the additional magnificence of ritual accompanying it are almost entirely due to influences set loose by this new or revived school of thought in the Church of England.

The restatement of what this School of thought claims to have been all along, at least implicitly in the Book of Common Prayer and the 39 articles, of positions largely neglected if not directly repudiated for the couple of hundred years before, has changed the whole appearance of the Church of England and a good deal of its doctrinal emphasis, and if this Anglican Communion is really recognised as a "bridge church" its doctrinal emphasis must matter quite a lot to the future re-united church.

And so whereas in other partial reunion movements such as that resulting in the Church of Christ in China, there is comparatively little talk of doctrine, once the Anglican Communion enters the field as in South India there are long and anxious and difficult negotiations because there an effort is being made really to reunite something that was snapped during the Reformation days and bring Catholic practices such as Episcopacy back to those who turned away from them three or four hundred years ago.

So this book as it describes from an Anglo Catholic standpoint such matters as Apostolic Succession, Ritualism and Eucharistic Vestments, and their meaning, Sacramental Confession and so forth is of real importance to all who in longing for the unity that our Lord prayed for seek to understand the view point of fellow Christians who differ in some considerable respects from the majority of the members of the Reformed Communions.

Many will read too with interest the advance made and the aspirations towards Spiritual independence in the Church of England and will wonder which is the really profitable path for the future, a state church that has actually achieved the spiritual mastery in its own spiritual domain as it has not at present, or a church with full freedom in every respect as for example the Church of Ireland or the Episcopal Church in U. S. A., but having lost, as well as some irksome bonds, much of her agelong influence on all matters that make for the welfare of the nation. "The form of a servant" has not always been a barrier to the rendering of very important service.

JOHN CURTIS.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND. W. K. JORDAN.
London: George Allen & Unwin Ltd. pp. 490. 1932. 21s.

During the period between the English reformation and the death of Queen Elizabeth, England passed from the medieval theory of religious persecution to the modern theory of religious toleration. This scholarly and significant volume relates the history of this development; not so much the history of its incidents as the history of its thought.

To the extent that the victory of toleration in England has been a gain for toleration throughout the western world, Dr. Jordan's work may be said to relate the circumstances under which it has become possible for the modern man to "charitably and sympathetically hear another man whom he considers to be in error." To put it in another form, we may say that this essay introduces us to the heroic minds, many of them little known to the ordinary reader, who have made it possible for the twentieth century man to hold "definite and pronounced religious opinions" on one hand, and at the same time to "concede to other minds the right to retain and practise contrary religious beliefs." It is therefore the story of one of the most important gains that has thus far been achieved in the social control of human relationships.

Incidentally, this volume should set at rest the perennial quarrel between religionists and rationalists as to which of these groups has made the priceless boon of toleration available to the world of our time. The answer of this volume is that this gain rests neither on "a better understanding of the spiritual nature of Christ's teachings," nor upon "scepticism about the possibility of definitely and

dogmatically ascertaining any body of religious truth." The battle has been won as a policy of state, in which these elements have played minor parts. The chief factors have been the perception of the dangers to the state of a policy of religious persecution, the growing secularization of national politics, the force of economic considerations, etc.

The arrangement of this essay is logical and coherent. After sketching the status of the problem prior to the Elizabethan settlement, it discusses first the relation of the dominant governmental and Anglican groups to this problem, and then passes to a consideration of the attitudes of the minority groups, puritan, separatist and Roman Catholic, with a special chapter on lay thought. The main sections have excellent summary statements, and the volume closes with an extensive bibliography of over fifty pages, and a very comprehensive and adequate index.

PAUL G. HAYES.

"WHAT I OWE TO CHRIST." By C. F. ANDREWS. *The Abingdon Press, New York.* G\$1.50.

No one could have done the unique work carried out so self-sacrificingly by Mr. Andrews in India, or so ardently and successfully fought for wronged and suffering peoples elsewhere, without awakening opposition and suffering abuse, but in the remarkable record before us we do not look for vindication, but for moral and spiritual uplift. In his introduction Mr. Andrews avoids the emotional appeal and keeps away from the logic of abstract ideas. He says, "I shall put down in the simplest manner possible the record of outstanding events in my own life where Christ's power to heal and restore has changed the whole aspect of things, integrating personal character where it had been divided before. For Christ, our Lord and Master, seeks from us deeds, not words."

The first eight chapters tell of the author's childhood, conversion and college days. The pictures of his grandfather, mother and father, are of rare beauty and value; and we gradually learn the forces at work in the formation of his character. After this we have the crowding incidents of an eventful life, service among the poor and neglected of England, a fit preparation for his later work in India. In the wider perspective of his life his love for Christ and his fellow men led him to surmount in a remarkable manner the conventional barriers of race and religion. As he faced the problems of racial and religious exclusiveness in South Africa he recalls the incident at Nazareth, how Christ's own people, "when they heard these things, they were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

The book is rich in friendships, for not only did he evoke the love of his own countrymen in a remarkable manner, but to an even greater extent he gained a sure and lasting place in the respect and affections of such men as Susil Rudra, Sadhu Sundar Singh, Rabindranath Tagore, and Mahatma Gandhi. But the greatest and most precious friendship was that with his Lord and Master. Following in Christ's footsteps not only did he become the friend of all seekers for God, but of lepers, beggars, untouchables, indentured labourers, and outcasts in an inhuman world.

THREE CHINESE PHILOSOPHERS OR THE DOOR OF SPIRITUALITY, By A. J. BRACE
Chengtu, West China. pp. 188.

This book is a translation of passages from the Yellow Emperor, Lao-tzu, and the poet Shao Yung, in English and Chinese, for students studying English. It seems somewhat strange to take Lao-tzu whom few understand, to be the basis of lessons in English, which also must necessarily be obscure. There is room for a new translation of this philosopher and we are sorry that Mr. Brace has not ventured on the task. Mr. Brace sticks to *non-action* in translating *wu wei* which does not make sense as Dr. Hu Shih has bitingly remarked. The world

can not be carried on by non-action. On page 27, 10th line from top we have "the Holy Man practices Non-Action." This neglects the force of *Ch'u*. Is it not "the sage lives in a world of wu wei," i.e., he is surrounded by spiritual forces that operate without noise and effort. He lives the tao and does not say much about it—he practises the doctrine of silence.

It is necessary to be clear on the meaning of terms and ideas before translating such passages as this book contains and then it may be possible to have a clear translation that anyhow means something. In that way we should also avoid such awkward phrases as *anterior heaven and later heaven*.

E. M.

THE FAR EAST: NATIONALIST, MILITARIST, COMMUNIST OR CHRISTIAN. By STANLEY HIGH. Price 10 cents (gold). Published by Foreign Missions Conference of North America, 419 Fourth Avenue, New York.

In thirty closely printed pages we have a vivid and forceful array of facts that enable the reader to understand the causes of the crisis in the Far East, to appreciate the significance of recent events and the seriousness of the portents. The four words of the sub-title indicate the outstanding problems. We have the nationalism of patriotic Japan and awakened China; the militarism that influences all Japanese politics and threatens to become China's policy; the communistic propaganda that "thrives on unrest and in the midst of injustices," and a Christianity that may stem the militarism of Japan and stand as "the strongest bulwark against the communist advance into China."

Many phrases are pithily pointed, such as, "The Japanese, opening a way for themselves into Manchuria, have opened a way for the world back into anarchy," and the reader will readily perceive that "order is more profitable than chaos; that good-will is better business than hate; and that civilization, for the present at least, can ill afford the costs of another major conflict." The twenty-one demands, the nine-power pact, the League of Nations, and the Kellogg-Briand pact all come into the survey. We recommend the purchase of the pamphlet for distribution to friends.

G. M.

KEYBOARD MUSIC AND CHAPEL HYMNAL, R. P. Montgomery—Christian Literature Society, Price \$.40.

This is a combined Hymnbook and Instruction Book for Chinese students. It is bi-lingual throughout so can be used by both foreign and Chinese teachers. The first sixty pages of instructions cover the fundamentals of music with quite extensive directions for both singing and playing. The latter part of the book contains a number of hymns with tunes in staff notation and Scripture Readings suitable for Chapel exercises. There are also some well chosen hymns with tunes written in the number notation so familiar to the Chinese students. Fingering is given with the tunes and the hymns are printed in both phonetic script and Chinese character. The book has been prepared by one who is evidently very familiar with the difficulties found in teaching music to Chinese students and explanations are so full that a student can learn much from the directions even without a teacher.

G. C. W.

ENGLISH SONGS FOR SCHOOL AND HOME, Compiled by R. P. Montgomery—Christian Literature Society, Price \$.40.

This collection of songs is much on the order of "The 101 Best Songs" but with the songs more especially selected with Chinese students in mind. It also contains helps for playing the organ and harmonica and in addition to the staff notation has the Chinese number notation with all the tunes.

Mr. Montgomery has also prepared a Four-Octave Keyboard Chart on heavy paper the exact size of the central four octaves of an organ or piano. The fingering of all the scales in all keys, positions of all the notes on the keyboard, etc., are shown and it is intended to help the student develop correct habits of fingering and to master the keyboard and staff.

G. C. W.

Correspondence

The Essential Character of Christian Institutions of Learning

The the Editor of

The Chinese Recorder.

DEAR SIR:—Wherever groups of Chinese church leaders or missionaries meet, it is inevitable that the conversation will sooner or later drift around to the question as to what is to be done about educational institutions. Rarely is any one found who is entirely satisfied with present government restrictions on religious education. Some are bravely trying to go ahead with an aggressive religious program in a school which is hindered from being out-and-out Christian by Kuomintang regulations. Others have closed their schools.

Our Christian educational movement in China, sadly buffeted as it has been for several years, will regain its lost strength only in the measure that its eye is kept clearly and sharply upon the essential character of a Christian institution of learning.

This essential character was stated with great clarity and force by Professor Jacob G. VandenBosch of Calvin College, Grand Rapids, Mich., in an article in *The Banner* of August 12. The article is addressed to parents and deals with their choice of a college for their children. Omitting such references as have a bearing only on the professor's own institution, we would like to place before your readers what he says about the Christian College, knowing that the principles he gives expression to have their application also to other educational institutions.

"It aims to saturate all its educational activities with the truth and

the spirit of a positive Christianity. It is not satisfied merely with imparting facts; it insists on interpreting these facts, on getting at their meaning as they are considered in the light of fundamental Christian truth. To ram facts into the minds of young people without showing what is their meaning cannot be honored with the name of education. Facts are not imaginary things; they are realities discovered by us in the universe. If this universe is the creation of God, these facts must be the bearers of divine ideas, for it is inconceivable that God should do meaningless things. And if by hard study we are at all to get a correct and sound view of the universe, we must look at it as God does and tells us to do in his Word. Only when teachers actually do this can we speak of a college as being really Christian. Only in this way can there be achieved, too, that harmony between teacher and student and subject-matter, that harmony in the entire process that is essential to true education.

"Some parents are misled because the college of their choice advertises itself very insistently as being religious,—chapel exercises, the maintenance of a Y.M.C.A. by its students, courses in the Bible, and perhaps still other things being cited as evidence of its religious character. They forget that all colleges and universities are religious just because their professors by virtue of their being created in the image of God cannot help being religious. The important question is: What particular brand of religion do they profess? Is it modernism or real Christianity? Is it Arminianism or Calvinism?

"Others seem to hold that students, rather than attending a college in

which only one consistent explanation of the world and of human life is constantly held up before them, should get their education at an institution where each professor is free to teach whatever he likes, where as a result there are inculcated almost as many views as there are professors. A student, say they, is in quest of truth, and should, therefore, after having made himself acquainted with the entire motley variety of theories, all by himself, without being told what is true, decide which interpretation of the universe he will embrace. Such parents should remember that this conception of education has been practiced for years and that as a result the educational highways of our land are cluttered with human wreckage. Hundreds and thousands of young people have because of it suffered the loss of the faith taught them at mother's knee, and with it have lost those dwelling places whither the soul with its weariness and pain may resort for rest and peace. The assumption that an immature person, as really every college student still is, when he is introduced to a Babel of conflicting theories, each boldly claiming to be the truth or at least the most acceptable explanation of things, knows

enough, is mentally acute enough, and is sufficiently immune to all other factors inducing belief than the purely rational to discriminate unerringly between truth and falsehood has been repeatedly shattered. How much sorrow and regret Christian parents have felt because this assumption proved false in the case of their own boys and girls only they themselves can tell.

"The assumption, furthermore, that in case of a conflict between the head and the heart, reason and faith, science and religion, the latter always wins has also no less frequently been proved untrue. And what tragedy it is for a human soul to be tossed to and fro between the extreme poles of such dualism the lives of such English poets as Matthew Arnold, Lord Tennyson, and others too sadly show."

In these days when all mission work, but especially educational work, is being re-thought and re-cast, these careful words of a veteran Christian educator are worthy of notice.

Thanking you for the courtesy of your columns, I remain

Faithfully yours,

JOHN C. DE KORNE.

Jukao, Ku., Sept. 13, 1932.

The Present Situation

Sixth National Conference of the Employed Officers Association of the Young Men's Christian Associations of China

This conference met August 18-23 on the beautiful campus of Yenching University in Peiping. In spite of wide-spread uneasiness because of Japanese military activities in the nearby province of Jehol, the conference mustered 137 delegates drawn from most of the far-flung Associations of China. Associations as widely separated as Kirin in the northeast and Yunnanfu in the southwest were represented among the delegates.

The preceding conference of Y.M.C.A. secretaries which met four years ago on the sacred island of Pootoo, studied the Y.M.C.A. as an educational agency. This time attention was concentrated on the spiritual challenge of the present national crisis and the effort was made to study the Y.M.C.A. as a religious movement. Intensive study was made of the problem (1) of how to build a staff and (2) how to build a program able to meet the spiritual needs and aspirations of young men and boys in China at the present time. Dr. Stanley Jones of India made an important contribution to the central purpose of the conference by his

daily periods of an hour and a half each morning on religion in the life of the individual and of society.

The conference also devoted considerable time to a study of relief work in the permanent character-building program of the Y.M.C.A. The China Associations have been drafted during the past year for emergency service in connection with flood and war (as they have for many years in connection with similar emergencies) and it seemed important to re-define their responsibility toward such work and to consider ways in which it might be made not a diversion from but a contribution to the fundamental character-building purpose of the movement.

Another topic given careful consideration was the student work of the city Y.M.C.A. The city Associations for many years have borne an important relationship to student work in the great student centers in which they are situated. The time seemed opportune for re-studying the responsibility which the city Y.M.C.A.'s should undertake to carry in relationship to students in government as well as Christian schools, in organized as well as unorganized groups, and in cooperation with other Christian agencies working among students.

Most impressive was the constantly reiterated recognition that China's national crisis is due to internal conditions not less than to her present acute external relationships. More than once the conference unitedly confronted a heart-searching call to personal as well as national repentance. In a sense it might be said that the conference resolved itself into a time of preparation for days of grievous ordeal which in all probability must yet be undergone before China emerges from her present period of national crisis.

SUMMER SCHOOL OF RELIGIOUS EDUCATION

A Summer School of Religious Education for Pastors and Catechists was held at the Union Theological College in Canton from 11th July to 5th August under the auspices of the National Christian Council with the Rev. C. W. Shoop as Dean.

Between thirty and forty were present (of whom six were women), representing the Chung Hwa Kei Tuk Kaau and the Chung Hwa Sheng Kung Hui. Numbers were limited so that discussions might be general and the programme was lighter than usual in order that time might be available for informal discussions and for "getting together" in other ways, as well as for individual study. In many cases, too, the month spent here took the place of the yearly holiday so that it was important that it should not be too strenuous.

The first session of the day and some of the evening discussions dealt in detail with "The Educational Work of the Church" and here we thrashed out what is really meant by Education; heard reports from those present of what is (or is not) being done in different places, and then divided up into three groups according as our interests were primarily with Children, Young People, or Adults. In each of the groups a more detailed programme of what might and should be attempted was worked out, together with practical suggestions based on experience of the lines along which a beginning should be made, and specific difficulties tackled, while the final three days we came together again that all should hear and profit by the work of *each* group.

Many of those present felt that one great value of the Conference lay in this interchange of experience and discussion of the difficulties and means of overcoming them that had been worked out by various members of the groups—and were freely shared by them. It is very stimulating to find that one is not the only pebble on the beach and that the problem facing one is that facing many another and being tackled with faith and courage.

The need for those working in the Church to "see" her young folk and not to postpone helping them till they are adults and their responsiveness deadened, was emphasised again and again, not least in the periods when Mr. Peter Kwaan talked of their problems and out of the fullness of his experience spoke of the difficulties they are up against, their love for their country, their altruistic desire to be of service, and how too often they lose hope and enthusiasm because they feel themselves faced by an impossible task where there is none to help.

Owing to the fact that Mr. T'aam was unable to complete the course he began on "The Message of Christianity," several speakers from different angles faced us with the challenge "What is the Message?"—"Have you a Message?" and forced us to delve deep into our own hearts to find the answer Truth and conviction, because born out of our experience of Christ in our own individual lives;—and so to turn our thoughts towards Him in Whom Alone we can find One Able for the problems of the day. Time for this came too, in the hours spent in the study of the Gospels where we sought to "see Jesus" afresh for ourselves that we might carry the Message afresh to others.

MISS J. LUCY VINCENT.

CONFERENCE ON EVANGELISM

Moukden, August 27—September 3.

Manchuria has not for many a day passed through a time of unrest such as it is undergoing just now. Floods have ravaged Harbin, and in all the country districts there is misery from banditry and poverty and fear. At the moment of writing, Moukden is menaced by robber or volunteer bands which break out into erratic activity every now and then on the outskirts of the city. On these occasions the citizens pass sleepless nights as they listen to the whizz of bullets and the constant rat-tat-tat of machine guns.

The Committee in charge of this August Conference had grave doubts whether delegates would risk the perils of the road at a time when the grain was still standing in the fields, and the perils of a city where anything might happen, for an eight days religious Conference. But in spite of all, perils of waters, and perils of robbers, broken railroads and the rumours of warfare that constantly circulate, the Churches in Manchuria sent in their delegates to the Conference led by Dr. Stanley Jones.

Every morning Dr. Jones had a two hours sederunt with these delegates from the Churches in Manchuria; two hours packed with instruction in evangelistic method; two hours with a master-disciple when his evangelistic fire set us on fire to win others for Jesus Christ; two hours of which not the least profitable part was that given up to the answering of the numerous questions dropped by delegates into the question box.

The theological nature of the majority of the questions, made some of us feel very much at home, but there were other questions, too, relating to the living of the Christian life in this generation. No Biblical quotation better describes the effect on the Church of these question hours, than that used by Jesus to those Jews which believed on Him. "Ye shall know the truth, and the truth shall make you free." During these mornings we all felt that the truth was indeed giving us in Manchuria a new freedom and a new fellowship within our varied branches of the Church Universal.

In the evenings, Dr. Jones addressed, in succession, selected groups of local Christians, non-Christian friends, and students. His addresses were packed full of telling illustrations from his world-wide knowledge of men and things. In addition they were essentially logical, balanced and sane, with no place for the spurious emotion sometimes mistaken for religious fervour. Yet it was obvious to all, that his every word about Jesus was the word of a lover. Little wonder that those packed benches of young men and women were constrained to yield their hearts to such a Master as he portrayed. It was a revelation, too, to find that these fascinating word pictures, the challenge to youth to follow a Master worth living for, and the whole beautiful appeal, lost nothing when translated by Mr. T. H. Sun, Literacy Secretary of the National Christian Council. We in Manchuria feel we owe a very great deal to him.

In the afternoons, Dr. Jones was free to make other engagements, and nearly every afternoon was taken up with one group or another of interested men and women. While he was busy elsewhere, the delegates held discussion meetings on

Rural Evangelism and the Christianising of the Home. The former four discussions were led by Mr. Sun, when he gave the benefit of his experience on such difficult problems connected with rural work, as the raising of the standard of living, the use of leisure, the problem of literacy, and evangelistic methods.

The discussions on the Home were taken up under five general headings, hygiene in the home, home economics, home training, religious education in the home, and relationships in the home. These subjects were chosen by a group of Christian parents living in Moukden, and members of the group assisted in leading the discussions.

Again and again we found ourselves in discussion, quoting some wise word from the morning, a great testimony to the practical Christianity which Dr. Jones taught.

Our early devotional hour was led by Rev. Mr. Macnaughtan, and for five days, Dr. H. H. Tsui, Evangelism Secretary of the National Christian Council, who acted as Chairman of the Conference, held a class on methods in Personal Evangelism. Many testified to the help they received from this special class, and as a result over ninety delegates, including Chinese, Danish and British members of the group, put down their names to be enrolled as personal workers in Manchuria.

Now that Dr. Jones has gone elsewhere, we in Moukden are setting out to follow up the work of grace he has started in our midst. Nearly 270 inquirers have signified their wish to follow Jesus, and we are enlisting the help of over forty Moukden members of Dr. Tsui's personal workers group to do personal work with these others who desire to enter into the joy of life service to the Lord and Master of us all.

We cannot adequately express what this visit of Dr. Jones has meant to us in Manchuria at this troubled time. The Christian point of view about man and woman, the child and the home, society and the nation, and the family of nations under the Fatherhood of God, has been expressed in all soberness and moderation, but with a clarity that leaves no lingering doubts as to what is black and what is white in the moral sphere.

Dr. Jones has, to use his own phrase, "the stride of victory" and we are left behind flushed with the glow of his radiant faith, believing with Paul that no matter what happens, "all things are ours; whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are ours; and we are Christ's; and Christ is God's."

HELEN B. K. MACLEAN.

CHINESE CHRISTIAN WORKERS CONFERENCE AT PEITAIHO AND KULING

The Lord again graciously answered prayer in enabling many delegates to reach the Conferences. Some two hundred and ten attended at Peitaiho and almost two hundred and fifty at Kuling. The great distances that many of the delegates travelled in order to reach the Conferences is in itself a testimony to the growing realization of the value of the Conferences as conducted in these two centers and other places in China, where the program is strictly limited to Bible Study and deepening of the spiritual life. Conferences for methods and discussions, etc., have their place. On the other hand one cannot but feel that for workers who perhaps for years have not had an opportunity of having their spiritual aspirations satisfied, or to have a hunger created where self-sufficiency is all too complacent, nothing should be allowed to divert hearts and minds from the one thing needful.

At Peitaiho and Kuling, workers in the Chinese church faced the question of their personal relationship to the Lord Jesus Christ and to God, the Father, and we believe similar results were accomplished at Canton, Hongkong, and other places. For the Christian worker there surely is nothing more vital than the question of the Lordship of Jesus Christ. The spirit of the hireling, the dead

churches, and any other number of other things that might be mentioned all exist because Jesus Christ is not Lord over all. We believe that both in Peitaiho and Kuling many crowned Jesus Christ as their Lord and Master. This means satisfied hearts, transformed lives, fishers of men, and fruit bearing that abides.

One of the workers of the Kuling Conference writes as follows: "That which impressed one more than anything else in the Conference was the wonderful harmony between the messages given by the different speakers. It was evident that they were all under the control of the same Spirit, Who was showing them the need of the men and women gathered together on the hill top. All the speakers were faithfully denouncing sin in its various aspects and in its bearing on the life and work of the Christian worker. There was the unity of the Spirit and yet great diversity in presenting the same truths. Pastor Cheng Chi Kwei of the Bible Institute in Changsha emphasized the many fundamental truths revealed in the Word of God, which if rightly understood, believed, and obeyed could not but bring forth definite results. This helped many to get a clearer grasp than ever before of what the Scriptures teach."

Mr. Wang Ming Tao's messages were characterized by a great fearlessness and frankness in dealing with many faults, weaknesses, and sins of God's children and especially of those engaged in Christian work. His own testimony given on Thursday night helped many to see where the source of power in Christian service lay. This loyalty to the Holy Scriptures, his obedience to its teaching and his faith in all the promises of God won him the admiration and confidence of his audience and quite a few sought, afterwards, his advice in their spiritual difficulties.

Mr. Hinkey's talks were heart searching. Pictures drawn from the Old Testament served to illustrate the different aspects of sin and its consequences. We saw how one lie hindered Abraham to be a light in crooked and perverse Egypt, how one covetous thought in the heart of Judas was the beginning of the greatest sin ever committed. Again we were shown the interrelationship of sins in a solemn talk about David's great sin and the still greater sin of trying to cover up his sin. The lecture on the two silences, the silence of David trying to hide his wrong, and the silence of God, explained why God does not always intervene at once and also showed the intense suffering of the child of God not willing to confess sin. Then again in a talk called "The Two Letters" the blessedness of confession and forsaking of sin was emphasized. The climax came on Friday when the need of holiness in the Christian worker was shown. There could be peace and blessing in the Christian experience only so far as the Holy Spirit, the Spirit of Life was in control. In an after-meeting the invitation was given to all those who were ready to put away every known sin, and to put themselves definitely under the leadership of the Holy Spirit, to do so. A large number responded.

The early morning prayer meetings were real seasons of drawing near to God. After a short address the whole gathering knelt down in prayer. All over the large hall men and women were simultaneously but quietly pouring out their hearts to God in confession, petition or praise. There was no confusion in spite of the many voices, then when the volume of prayer had spent itself one or another would lead in prayer, the whole congregation joining silently. In the afternoons the delegates met again in smaller groups for prayer, when I believe, some real work was done. Those who knew the Lord more intimately tried to help those who were in doubt or ignorance and quite a few confessed to having received assurance of their own salvation.

The testimony meeting on Sunday morning proved that God had been at work. Testimonies followed one another very quickly, some testifying to having found salvation, others thanking the Lord for restoring their faith in the Word of God and others again praising Him for a deeper knowledge of the Lord Jesus Christ Himself.

At Kuling this year Rev. James Graham Jr. assisted by his sister, Miss Sophie Graham, and Miss Caroline Ho, held a Student Conference, conducted along lines similar to our regular conferences and a gratifying number attended. Judging from the testimonies given, lives were strengthened, blessed, and enriched for conflicts ahead in their Christian experience.

THE PEITAIHO MISSIONARY CONFERENCE

While the number of people living on the Conference Grounds was less this year than last, due perhaps to the Manchurian situation and the stringency of financial conditions, many from the outside attended and the audiences compared favorably with those of former years.

The early morning talks by Rev G. W. Gibb of the China Inland Mission were very much appreciated,—messages so brief and yet so full, suggestive and practical regarding our heart attitude toward the Lord.

Rev. P. Hinkey of the South China Alliance Bible School proved himself a master Bible expositor in the experimental application of the teachings of the Scriptures. Probably most of those who attended Mr. Hinkey's meetings were conscious that there was a victorious life available which was not being realized and we believe that some, at least, have changed their standard of "I count not myself to have apprehended" to—"I press toward the mark for the prize of the high calling of God in Christ Jesus."

(See advertisement of Conference Addresses)

NATIONAL COMMITTEE FOR CHRISTIAN RELIGIOUS EDUCATION RECOGNIZED AS CHINA UNIT OF WORLD'S SUNDAY SCHOOL ASSOCIATION

The National Committee for Christian Religious Education in China has been recognized as the China unit of the World's Sunday School Association by the Executive Committee of that Association. This information has been received in a letter from Dr. Chester S. Miao, China's official delegate to the World Sunday School Convention at Rio de Janeiro. The action which was passed unanimously is as follows:

"That the N.C.C.R.E. be recognized as the unit for China of the World's Sunday School Association, and that all appropriations for Christian religious education in China be cleared through this Committee; and further that the Executive Committee recognize the strategic importance of making available for the support of the N.C.C.R.E. approximately \$3000 Gold as an appropriation for the current year."

Dr. Miao who is now executive secretary of the N.C.C.R.E. is expected back in China early in November.

ELEVENTH WORLD'S SUNDAY SCHOOL CONVENTION HELD AT RIO DE JANEIRO, JULY 25-31, 1932

This is the first World's Sunday School Convention to be held South of the Equator. There could be no better setting for it than Rio de Janeiro. Speaking of lovely spots there is an old saying "See Naples and die" to which might be added "See Rio de Janeiro and live." Rio is indeed a city of lure with its numerous peaks rising loftily out of the bay, the two unforgettable summits being the famous Corcovado and the Sugar Loaf.

Very significant is the completion only a year ago of a concrete statue of Jesus Christ on the highest peak overlooking Rio and its harbor. The statue is over 100 feet in height and weighs 1145 tons. With hands outstretched as if in blessing, this inspiring sight is visible for many miles. Surely it is not merely a coincidence that the theme of the Rio Convention should be "The Living Christ," emphasizing the need of practicing in daily life the spirit of the Living Christ Who is always watching us sympathetically from above.

This is truly a World convention. The massing of the flags and banners at the roll call of the thirty-three nations represented, stirred the hearts of all as they realized afresh that this is indeed a federation of the nations of the world in the Sunday School work.

In the splendid entertainment, in the comprehensive program of seminars, popular and public meetings, and in every phase of this great convention, there is manifest a wholesome spirit of brotherly cooperation and joy and gratitude. In addition to the hearty thanksgiving for definite progress and success in the past, there is a united and enthusiastic confidence that all future success of Christian Religious Education throughout the whole world will come only as we translate into actual life the spirit of The Living Christ.—R. T. McLaughlin.

THE NEW SPIRITUAL MOVEMENT IN SHANTUNG

(Two friends have favored us with the following particulars of the Ling En Hui movement as seen by them in Shantung.—Ed.)

"I have recently returned from a two weeks trip in Shantung Province where I visited our stations at Tsinan, Weihsien, Tengchow, Chefoo and Tsingtao. I was interested to see something of the revival movement which has been going on for some months in different parts of Shantung Province. I met a number of old friends who apparently have been very vitally helped by this revival movement. Their lives seemed to radiate a new joy and they showed an earnestness and zeal in making Christ known to others that is new in their lives. Apparently large numbers of Christians have thus been revived and find that they have a message which they want to make known to others. On the other hand, a number of friends, who have seen much of the extreme side of this revival movement, were met. I have seldom heard such strong denunciation of the excesses to which many have gone in connection with the Lin En Hui. There were reports from reliable sources of such extreme cases as the following:

A group of enthusiastic young people in their zeal to "cast out a devil" from an old woman beat her and treated her so severely that it was necessary for the civil authorities to interfere.

Another case was the wife of a former student of mine who became so mentally unbalanced that she felt that she had to carry out literally the Scripture injunction that if her right hand offended her she should cut it off and cast it from her. She actually did this and was hurried to the Mission hospital for treatment.

This movement which evidently has these two distinct sides to it certainly calls for wise leadership that it may be guided into channels that will show the true "fruit of the spirit" as described in the Fifth Chapter of Galatians."

"During a recent visit to Tsingtao the writer found an opportunity to learn something of this spiritual movement which has been making rapid strides in Shantung during the past two years, and of which he had heard before and desired to know something of it more intimately.

Fortunately he was able to attend one of the Conference meetings that was being held in Tsingtao in July. The afternoon was hot: the meeting lasted over two hours. There was an audience of about 500 people. During the time of waiting most knelt and prayed aloud, some perhaps silently. A stranger drew near to us. We hoped to find out something about speaking in tongues but his petitions were uttered in Chinese; others may have been speaking in tongues. Then a young Chinese led them in a hymn—very melodious and quickly caught up by the audience. A foreign lady presided at the piano. Worship continued by the reading of Scripture and by a congregational prayer, as all prayed aloud. It was impressive and reverent. Mr. Kelly, Canton, preached effectively. I was assured by one who is in close touch with the movement that the members are kept from fanaticism by their love of Bible study, and in this they are diligent students.

I was deeply impressed. This company of 500 people, men and women, wanted something: they were eager for spiritual power, the gift of the Spirit. This was evident. I think their aim in the acquisition of the power of the Spirit is the desire to get more into touch with Spiritual life. There may be, possibly, crude ideas mixed with the finer desires but it is something to witness the search for the power of the Spirit.

The movement began in the Eastern regions of the province and has spread as far as Tsinan: also north and south. It has entered the existing churches and attracted these from outside, who hitherto have not been attached to any church. I am not aware that it has touched the Catholic community. It is held more under authority.

It is favourably received by possibly the greater part of the native church and missionary body. But in certain quarters there is hostility to it.

It is self-creative and self-supporting body. It will join existing churches and enter their doors. It attracts the existing churches and also influences those outside. The rich in Tsingtao are joining and policemen from the street. A doctor in the Choutsien hospital is a devoted follower and an earnest evangelist. A government sub-inspector whose duties take him round the country found that in one district the movement had spread through all the villages. Apart from his official work he took advantage of his opportunities to advance and spread the work.

It is regarded by some that if the leaders do not welcome the movement the Christians themselves will go out and join it. What I mean may be made plain by the example of Ting Li-mei. Because there was no reception given to the "Ling-en" in the school where he was teaching he resigned. It is said that his own village has become entirely Christian.

Some missionaries think the movement will help the present financial exigencies. It is self-supporting wholly and this phase may inspire the churches to have similar aims. There are no appropriations drawn for this work: all Conference and similar expenses are provided individually.

"Love hopeth all things": with that attitude of mind let us watch and pray for this new movement that it may bring a great accession of strength to the evangelization of Shantung."

BIBLE SOCIETIES CONFERENCE

The Bible Societies Conference in London during the last week of July was a unique and significant event. For the first time the three Bible Societies that carry on a world-wide work met together in an official way. The American Bible Society, The British & Foreign Bible Society and the National Bible Society of Scotland were each represented by their General Secretaries, Board members and other officials of the Society. About twenty men sat about the round table, presided over by Sir Alexander Glegg. From the walls looked down the portraits of Martin Luther, William Tyndale and others whose labors have done so much toward making the scriptures of the Old and New Testament available "to every man, each in his own tongue."

In the opening prayer reference was made to the fact that before the delegates entered this historic room God was already there. This proved to be abundantly true and His Spirit was the most evident and influential Person throughout the several sessions.

The Conference envisaged the coming into being of national Bible Societies that would become partners with them in the worldwide task. Toward the realization of this hope the three Societies definitely and unitedly set themselves, making concrete plans and taking courageous steps.

This gathering was of special interest to Christian workers in China. It was called for at this time to a considerable extent by negotiations that have been carried on for some time looking toward the closer correlation of all Bible Society work among the Chinese people and the larger participation by them in this phase of evangelism. Present at the London Conference were the Revs. G. W. Sheppard and Carleton Lacy, secretaries for China of the B. & F. B. S. and A. B. S. respectively, and Mr. A. S. Annand, formerly N. B. S. S. representative in Tientsin. The General Secretaries of the B. & F. B. S.—the Rev. A. H. Wilkinson and the Rev. J. R. Temple—have both given missionary service in China.

Among immediate steps to be taken in China will be the unifying of the proof-reading and publicity departments and the amalgamation with the January issue of the quarterly magazines published in Chinese by the A. B. S. & B. & F. B. S. Other adjustments will be effected during the coming year and appropriate announcement made in due time.

Prominent attention to this Conference was given by the London Times and other British and Scottish dailies and weeklies. The visiting delegations experienced the warmth of British hospitality and the brotherly spirit of mutual confidence and goodwill, combined with vision and determination to achieve genuine progress, made of this gathering one long to be gratefully remembered by all who participated in any way.

C. L.

Work and Workers

Memorial Service in Fitch Memorial Church:—On the afternoon of September 4th, a service was held in memory of Chiang Z. Zu, Pastor of the Fitch Memorial Church, who with his wife, son and nephew and four others were taken by a Japanese Naval Patrol on the evening of January 29th and who have not been heard of since.

The meeting was presided over by Pastor Way of the Chapei Presbyterian Church, the ruins of which appeared as a frontispiece in our June issue. The arrangements and proceedings were simple and dignified. Representatives from the presbytery and others delivered addresses, of an inspiring and comforting nature. The Scripture reading and Hymns being all of a suitable nature.

The fund for the orphan daughter of Mr. and Mrs. Chiang was considerably augmented by contributions made after the gathering. The fund has now amounted to \$357.00.

Church of Christ in China: Kwangtung Synod:—"We are able to report, this year, an increase in the number of communicants over last year, of 1280 persons, or an increase of slightly more than eight percent. Our total membership is 16,561 as against 15,281 last year.

Financially there has been no progress, except if one takes into account the fact that flood, famine and war have imposed their own special and competing demands for sacrifice. When all these and other factors are taken into consideration, one need not

be unduly discouraged on discovering that this year the total contribution from the local churches are \$132,285.23 as against \$133,317.50 last year.

The various Missions cooperating in the work of the Synod, have contributed grants in aid of church work an additional sum of \$69,478.06, or about one-third of the total budget for this purpose."—*Information Service.*

C. I. M. Summer Bible Schools:—Reporting on the Summer Bible Schools among the Miao at Fuhinuan, Mrs. F. Bird writes on August 8th:—"You will be glad to hear that we had a good time at both the Bible Schools, though the number of men was very much smaller than usual, chiefly on account of the district being disturbed with robbers again and partly because of the high price of grain. Those who came had a real desire to learn more of God's Word. The eight preachers and a few others who were present all felt the meetings to be helpful.

"The Women's Bible School was the best we have ever had, I think. There were about forty present and they were so keen to learn that Miss Hyde and I were kept busy from early morning till dark, with just the intervals for meals. Each morning from 6:30 to 7:30 there was a prayer meeting and it was fine to hear them all taking part. In the morning and afternoon sessions after a period together learning new hymns we divided into three classes for Bible teach-

ing, and the teaching of characters, with the aid of simple books, Miss Hyde, Ruth Yang and I each taking a class. Most of the women went right through a book in the week, others nearly through two."

China Inland Mission Notes:—*Rev. H. S. Ferguson*, who was taken by bandits in N Anhwei, on May 12, is, at last word, still in their hands, but being fairly well treated. Repeated efforts have been made for his release, but so far such have been ineffective. Brave and good work in these efforts has been done by Chinese.

In North Shansi.—The Mission has recently lost, by death from cholera or ptomaine poisoning, three Swedish workers, namely, Mr. and Mrs. G. A. Franzen, and Mr. D. E. Gustafsson.

Further Deaths.—Mr. G. D. N. *Tornvall*, of Shensi, a Swedish worker, has not been heard of since July 23, when he disappeared with two other foreigners near Sian, and it is feared he was killed with them. Mrs. Curtis, of Szechwan Province, also, Mrs. Amos and Miss Houghton, of the same parts, have also recently died. Mr. Francis Worley, of Wenchow, Chenkiang, a member of the China Council, also passed away recently.

New Workers.—About sixty new missionaries, from the various home lands, are due to reach China this autumn. Also, a score or more of workers returning from furlough.

Rev. G. W. Hunter.—Worker for forty years in Kansuh and Sinkiang Provinces, who has had some months in Shanghai recently, left for Peiping, in August and was due to leave there for Sinkiang (Tihwufu), with six new missionaries, by two motor trucks, early in Sept. These workers had waited long for Russian visas to allow of their travelling to Sinkiang, via Siberia, but these being unobtainable, they now go by the Suiyuan, Mongolian, route.

Shensi.—Missionaries report an invitation from a notorious bandit leader to open work in a district controlled by him, as he says he wishes to believe the Gospel. A letter with a Bible had been previously sent to him, and occasioned the interest.

Shansi.—A new church building was opened in N Shansi, with special meetings, recently, and eight persons

baptised. In S Shansi, during two months of a Tent Campaign, about one hundred persons handed in their names as enquirers.

Szechwan.—A number of stations report Summer Bible Schools, with attendances of forty, fifty-five, sixteen, etc. Some of these were for women, and some held in country districts. One reports many young men in attendance. They lasted from ten days to a month.

Young Peoples Work.—In N China, much attention is being given to this work and one or two missionaries have been set apart for it. Literature for young people is being examined, selected and prepared.

Baptisms.—Up till Aug. 31, total baptisms for the year (from Jan 1) amount to 2,233, from over ten provinces.

Summer School at Tsinan:—For the first time for a number of years a summer school was held on the campus during the vacation. It was a cooperative enterprise undertaken by the Education Department of the School of Arts and by the Cheeloo School of Theology. In this way there was considerable saving in expense and also it gave freedom to students to elect more subjects than they could otherwise have done, as they were able to take courses in both departments. All arrangements for sleeping accommodation and board worked out very smoothly. There were 150 students enrolled, 66 in the educational department and 84 in the theological department. Of these 30 per cent were high school teacher and principals. The women teachers were much younger and mostly primary teachers, numbering about 40 per cent.

Classes were held chiefly in the morning, starting at a very early hour, and lectures in the evening, leaving the afternoons free for rest and exercise. In addition to the courses of study, excursions were made to factories in the city, and lectures were given by the heads of the Education Bureau, the Construction Bureau and so forth. In these lectures the educational plan for the whole province was presented and the teachers were given a view of the whole system so that when they go

back to their schools they can follow out Mr. Ho's plans for vocational education. This also gave an opportunity for the principals of the different schools to become acquainted with the educational heads of the province, which we hope may pave the way to registration and other advantages later on. Chapel services were held each morning and also on Sunday evenings, and the session closed with a Communion Service. This Summer School has been more or less experimental, to find out what such an enterprise can accomplish. We have now discovered what kinds of courses are most desired by these teachers. Many of them, for instance, wished to take Chinese phonetics. This we had not expected and had to secure a man from the city to reach such a course. Next year we shall be able to plan our programme better. On the whole the teachers seem to have been satisfied with the courses planned and at the last meeting a general vote was taken asking that this summer school be held annually, and the Shantung Christian Schools Association was instructed to present a request to this effect to the University.—*Cheeloo University.*

Economic Conditions and Self-Support.—The evangelists at Paotingfu, Chihli, recently got together to discuss the question of self-supporting churches. As is often the case this group, like others, discovered that unless something is done to improve the economic conditions of the people it is useless to expect the churches to become self-supporting. Whether this is due in this case to exotic standards of church life or to a too low local economic strength was not disclosed. The result of this particular discussion, however, was the appointment of a committee to see if and how a colonization scheme might be promoted to meet the difficulty involved. This scheme would mean moving the poor people of the area to some place where fertile land is more plentiful. In the event of such a scheme being adopted and suitable land found it would be necessary also to secure funds outside the locality concerned to finance it. Already the Christians in this community have started cooperative associations and done considerable mass education

work. Yet apparently something more is needed to make country churches self-supporting on a large scale. This is the kind of frank facing of the problem of self-support we need. If others know of similar approaches or tentative schemes we should be glad to pass them on. This incident raises squarely the question. Can rural churches become self-supporting on their present economic level?

Roman Catholic Work in China:—*Fides Service* reports:—Archbishop Costantini, addressing a group of Catholic students gathered at an important meeting in the Catholic University of Peking towards the end of the school year, recalled to the minds of those present their social duties in the present trying times. "It is not in vain shoutings and foolish agitations," he said, "that one serves his fatherland, but rather with useful knowledge acquired in a hard and severe apprenticeship and in the exemplary practice of the personal and civil virtues. Catholic students must take from their faith a high civil conscience." He expressed the hope that out of the present upset times of the country a Christian rebirth would come forth with a real restoration based on the divine teachings of Him who said: "I am the Way, the Truth and the Life."

He then exhorted the students to extend the "Christian sense" from which one can model and purify the sense of social duty. This sense of social duty is based on two concepts essential to Christian civilization—respect for authority and law and the duty of justice. He urged them to have two things in mind to do during the summer, to fight against the use of opium and to do everything possible to restore peace and work against possible civil wars. Only thus will be fulfilled the wish of the Holy Father, Pope Pius XI, who said in His message of August 1, 1928: "China cannot help but have a great future if it contains itself within the way of justice and order."

Shohchow (Shansi).—For some time a conversion movement has been under way in the Prefecture Apostolic of Shohchow which is worthy of notice. The natives evidence a desire to embrace Christianity and several

villages have successfully petitioned the mission superiors to provide catechists and missionaries to instruct them in the Faith. There was also the head of a sect of spiritists waiting to inform the missionary that he wished to become a Catholic along with several of his followers. During a second visit to the village five other leaders of the spiritist sect expressed their desire to embrace Catholicity, so that it was necessary to open catechumenates in eight different villages. At the present time catechumens in the district of Sintaiyoh are more than 3,000 and the number is increasing rapidly. The territory is in charge of the German Franciscans.

Szeping kai (Manchuria)—A recent decree of the Sacred Congregation of Propaganda Fide changed the boundaries of the Prefecture Apostolic of Szeping kai, entrusted to the care of the Foreign Mission Society of Pont Viau (Quebec, Canada), allotting to the Canadian Missionaries a large tract of land which formerly made up the northern section of the Vicariate Apostolic of Jehol in Mongolia. The territory is a vast stretch of barren and thinly populated land, great steppes traversed only by Mongolian nomads. Recently, however, the western section of the territory has been colonized by Chinese emigrants from the south and there are indications that this immigration will continue. There are 4,000 Christians among the settlers; three mission stations have already been established.

Recently three of the Canadian missionaries set out from Taonan in Manchuria for the interior of Mongolia to establish a new station there. After having proceeded only a few miles they were forced to turn back on their trail by a group of mounted bandits who fired at their automobile. The following day they started off again and although they did not encounter any bandits the second time they had an exciting trip during which they travelled without interruption for three days from four in the morning until eleven o'clock at night, fording streams, climbing steep mountains and descending deep valleys, before reaching Linsi, their new residence. The Mongols received

them cordially enough, providing tents in which to live and offering as food an entire ram boiled in an immense pot.

Y.M.C.A. Fellowship Notes:—For the first time the Association movement in China is having the privilege of a visit from a representative leader of the Young Men's Christian Associations of Germany. Mr. G. A. Gedat, Associate General Secretary of the Berlin Y.M.C.A., after traveling extensively among the Associations of North America and of Japan, is now spending several months in this country. He participated in August in the boys' camp of the Tsingtao Y.M.C.A. at Yen Er Tao, and later attended the Employed Officers Conference at Yenching University. His address in the conference was one of the most inspiring items in the entire program. Mr. Gedat's visits in China include Antung, Mukden, Kirin, Dairen, Tsingtao, Tsinan (Taishan and Chofu, the home of Confucius), Tientsin, Peiping, Hankow, Wuchang, Nanking, Soochow, Shanghai, Hangchow, Foochow, Amoy, Swatow, Hongkong and Canton.

Mr. F. O. Clark, national rural secretary of the Y.M.C.A. of Korea, spent a week-end in Shanghai. One morning in June in the Conference Room of the National Christian Council he told of the rural work in Korea, with which he has been identified actively for the past three years. The work in Korea is a cooperative effort between the Y.M.C.A.'s, the churches, the Christian colleges and the Government agencies. Mr. Clark is a graduate and a member for some years of the faculty of Berea College, Kentucky. He has made special studies of rural life in Europe, and more recently was manager of the Penney Farms, in Florida, one of the largest agricultural experiments in America. He left this work to come to Korea three years ago and since that time has cooperated in the development of a program of rural improvement.

Mr. Kiang Wen-han, student secretary of the National Committee, has represented the Student Christian Movement of China in the meeting of the World's Student Christian Federation, held in Holland in August. Mr. Kiang has done notable service among

the students of this country since his graduation in 1930 from Nanking University. He will undoubtedly be in great demand during the coming year following his significant experience of the summer in association with student Christian leaders from many countries in the Federation conference.

Word has just come from Dr. D. Willard Lyon that he will arrive in Shanghai on the President Madison November 1. He returns at this time for a brief visit of three months or so in connection with the follow-up of an important conference on Christian literature held in Shanghai just before he last sailed for America in May.

Student Summer Conference.—On account of unusual conditions the East China Student Summer Conference conducted jointly by the Y.M.C.A. and Y.W.C.A. of the region had to carry on a modified program this summer. Instead of mustering 150 to 200 students for a period of a week or ten days, it brought together on the campus of the University of Shanghai a few days before the opening of their colleges, 50 students and faculty members who spent four days thinking together of the national crisis and their part in it. Among the leaders were Mr. Chen Ping Ho, well known editorial writer of the Shun Pao and an authority on Manchurian questions, Mr. M. Thomas Tchou, former Industrial Secretary of the National Committee of the Y.M.C.A. and head of China's Labor Delegation at Geneva for several years, Dr. W. T. Tao, president of the National Association for the Advancement of Education, Dr. Herman C. E. Liu, former Educational Secretary of the Y.M.C.A. and now president of the University of Shanghai, Mr. Paul Yen for years General Secretary of the Mukden Y.M.C.A., and Mr. Wesley Shen and Mr. E. M. Hayes of the Shanghai Y.M.C.A.

Mr. Hayes writes concerning the conference; "In every session there was manifest the keenest desire to know the facts and to know what we can and should do about them. While eye witnesses told of the distressing

details of the capture of Mukden by Japan, they told also of equally distressing conditions all over the interior, due to greed and the lack of public spirit. Again and again during the painful process of analysis when the national crisis was considered in all its details and during the periods when the conference was trying to discover the way out of the present trouble, the leaders laid the strongest emphasis upon the importance of character and cooperation."

Tientsin's Work for Masses.—The Tientsin Y.M.C.A. has recently conducted several campaigns of interest and significance. First might be mentioned the Health Campaign, in which illustrated lectures were given every night by well known doctors on subjects of personal and public hygiene. There was also an exhibition of charts and pictures which was visited by large numbers. More than 1,000 people came to the building every day to hear the lectures or to visit the exhibits. Vaccinations and examinations of eyes were given free of charge to all desiring them. Although the National Committee has not maintained a health educational department for many years, the work pioneered by it has taken firm root throughout the country and practically every local Association conducts an annual health campaign such as the one here described. The cooperation of large numbers of local doctors and others able to help along non-medical lines is one of the finest aspects of these health campaigns.

Under the inspiration of Mr. Yung Tao, well known philanthropist, and a member of the Tientsin board of directors, the Association has also been carrying on a continuous movement which it calls the Salvation Through Character Movement. Lectures given every Sunday afternoon are attended by an average of more than 300 persons. Recently a tiffin reception was attended by 70 local leaders—educators, bankers, merchants, officials and professional men—and after the tiffin Mayor Chou Lung Kuang gave an address on salvation through character. The auditorium was packed by an appreciative audience, which gathered to hear this lecture.

Notes on Contributors

REV. JOHN LEIGHTON STUART, D.D., Litt.D., is a member of the Presbyterian Church (U.S.) South. He came to China in December 1904 (Actually he came on his birthday, June 24th, 1876). He has done Evangelistic work in Hangchow; Theological Seminary work in Nanking, and now is President of the Yenching University in Peking. He has been actively connected with the National Christian Council and other organizations.

REV. HERMAN C. E. LIU, M.A., Ph.D., LL.D., is a graduate from Soochow University and later of the University of Chicago, Columbia University, and Denison University. He has acted as Educational Secretary of the National Committee of Y.M.C.A.'s, of China, and is now President of the University of Shanghai. He is chairman of the Executive Committee of China Christian Educational Association and East China Christian Educational Association.

THE RT. REV. ALFRED A. GILMAN, S.T.D., is a member of the American Church Mission. He arrived in China 1902, and has been engaged in educational and administration work in Hupeh and Hunan. He is ex-President of the Central China Christian Educational Association.

MISS CLARA PEARL DYER is a member of the W.F.M.S., Methodist Episcopal Mission. She arrived in China in August 1907, and has been engaged at Changli in the work of primary education and as supervisor of primary schools in large districts.

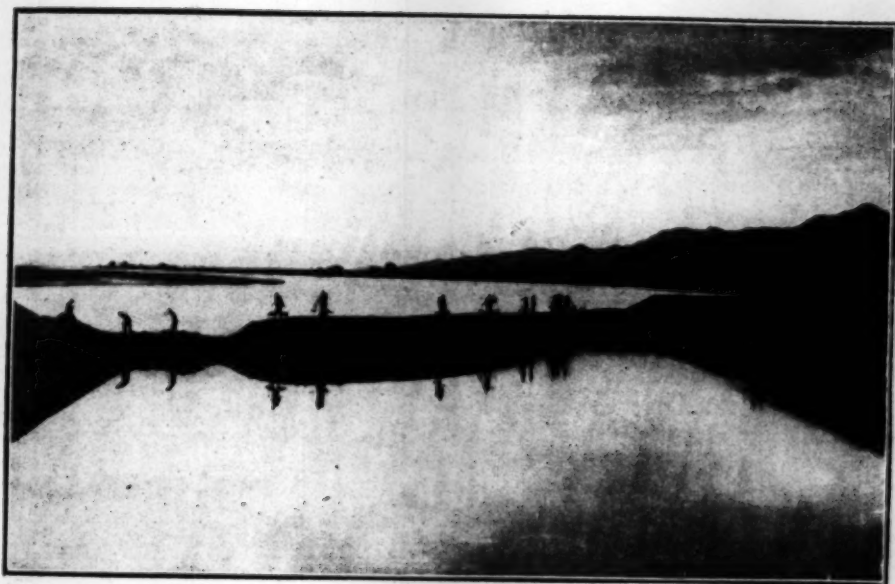
REV. CHAS. F. JOHANNABER, A.B., S.T.B., is a member of the Methodist Episcopal Mission and arrived in China in 1915. He is presently engaged in religious educational work in the William Nast Middle School of Kukiang, and is a member of the Committee under the N.C.C.R.E. to construct Religious Education Curricula for Middle Schools.

REV. EVERETT M. STOWE, S.T.B., is a member of the Methodist Episcopal Church. He arrived in China in 1923 and is engaged in the department of Religious education of the Fukien Christian University, Foochow, Fukien. He is chairman of the Committee for Religious Education in Secondary Schools for the N.C.C.R.E.

RODERICK SCOTT, M.A., is a member of the American Board Mission. He arrived in China in 1916. He is Professor of Philosophy in Fukien Christian University, Foochow, Fukien.

DR. W. R. MORSE arrived in China for the A.B.F.M.S. in 1909 and on his first term he was in charge of the hospital work of that Mission in Suifu. Since then he has been one of the prime movers in the Medical School of the West China Union University, of which he is Dean.

REV. E.E. AIKEN, was for 27 years a member of the North China Mission of the American Board, engaged in general evangelistic work; for four years a member of the Old Testament Committee for the Revision of the Mandarin Bible; for five years connected with the Church of Scotland Mission at Ichang, Hupeh; four years in educational work and one year in preaching and evangelistic work, and is at present teaching in Peiping.



Intake to Satochu Project showing temporary coffer dam to keep out Yellow River.



Newly completed motor road at foot of Taiyu Hill, West Shensi.